NATIONAL COUNCIL
OF
CONGREGATIONAL CHURCHES
MINUTES
1925

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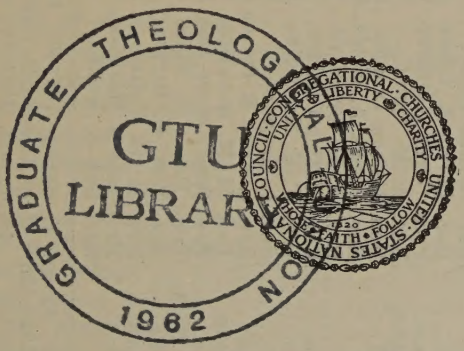
The National Council of the Congregational Churches of the United States

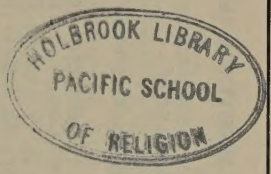
Reports of Commissions and Mission Boards,
Moderator's Address, Council Sermon
Minutes, Roll of Delegates,
Constitution and
By-Laws, Etc.

Twenty-first Regular Meeting

Washington, D. C.

October 20-28, 1925





Office of the National Council
287 Fourth Avenue, New York City
1925

MEETINGS OF THE NATIONAL COUNCIL

YEAR	PLACE	MODERATOR	FIRST ASSISTANT	SECOND ASSISTANT	PREACHER
1865	Boston, Mass.	Hon. W. A. Buckingham.	Charles G. Hammond.	Rev. J. P. Thompson.	Julian M. Sturtevant
....	.....	.....	.....	.....	.....
1871	Oberlin, Ohio	Rev. W. I. Budington.	Gen. O. O. Howard.	Rev. Geo. H. Atkinson.	Leonard Bacon
1874	New Haven, Conn.	Hon. L. S. Foster.	Rev. G. F. Magoun.	Rev. I. E. Dwinell.	Richard S. Storrs
1877	Detroit, Mich.	Hon. W. B. Washburn.	Rev. A. L. Chapin.	Hon. C. G. Hammond.	Zachary Eddy
1880	St. Louis, Mo.	Rev. Henry M. Dexter.	Rev. J. Sturtevant, Jr.	Rev. John D. Smith.	Samuel E. Herrick
1883	Concord, N. H.	Rev. Arthur Little.	Frederick Billings	Rev. Cushing Eells.	Fred'k A. Noble
1886	Chicago, Ill.	Hon. Lorrin A. Cooke.	Rev. John K. McLean.	Rev. Benj. A. Imes.	Prof. Geo. P. Fisher
1889	Worcester, Mass.	Pres. Cyrus Northrup.	Ira H. Evans	Rev. Franklin S. Fitch.	Israel E. Dwinell
1892	Minneapolis, Minn.	Rev. A. H. Quint.	Hon. B. M. Cutcheon.	Rev. George C. Rowe.	Chas. M. Lamson
1895	Syracuse, N. Y.	Hon. Nelson Dingley.	Rev. Chas. O. Brown.	Rev. G. W. Henderson.	F. W. Gunsaulus
1898	Portland, Ore.	Rev. Fred'k A. Noble.	Rev. Geo. C. Adams.	O. Vincent Coffin.	Albert J. Lyman
1901	Portland, Me.	Rev. A. H. Bradford.	William H. Strong.	Rev. S. B. L. Penrose.	William J. Tucker
1904	Des Moines, Ia.	Rev. Wash'n Gladden.	Hon. J. H. Perry.	Rev. H. H. Proctor.	Alexander McKenzie
1907	Cleveland, Ohio	Hon. T. C. MacMillan.	Pres. J. G. Merrill.	Rev. F. L. Goodspeed.	Geo. A. Gordon
1910	Boston, Mass.	Rev. N. Boynton.	Rev. Arthur H. Smith.	Pres. Chas. S. Nash.	Pres. W. D. Mackenzie
1913	Kansas City, Mo.	Rev. Charles R. Brown.	Hon. H. M. Beardsley.	Rev. A. C. Garner.	C. E. Jefferson
1915	New Haven, Conn.	Hon. H. M. Beardsley.	Rev. Wm. H. Day.	Rev. Alfred Lawless.	Ozora S. Davis
1917	Columbus, Ohio.	Rev. Wm. Horace Day.	Rev. Wm. E. Barton.	Rev. H. M. Kingsley.	Chas. S. Mills
1919	Grand Rapids, Mich.	Pres. Henry C. King.	Rev. R. A. Hume.	Rev. W. N. DeBerry.	Raymond Calkins
1921	Los Angeles, Cal.	Rev. Wm. E. Barton.	Rev. R. H. Potter.	Rev. E. G. Harris.	G. Glenn Atkins
1923	Springfield, Mass.	Rev. R. H. Potter.	Rev. Hilton Pedley.	Rev. C. W. Burton.	S. Parkes Cadman
1925	Washington, D. C.	Mr. Frank J. Harwood. *Rev. Dan F. Bradley	Mrs. E. A. Osbornson.	Rev. Wm. L. Cash.	Carl S. Patton

Secretaries: Rev. Alonzo H. Quint, 1871-83; Rev. Henry H. Hazen, 1883-1900; Rev. Asher Anderson, 1900-13; Rev. Hubert C. Herring, 1913-1920; Rev. Edward D. Eaton, ad interim, 1920-1921; Rev. Charles E. Burton, 1921—.

Treasurers: Charles G. Hammond, 1871-74; Charles Demond, 1874-78; Rev. Henry M. Dexter, 1878-80; Rev. Lavelette Perrin, 1880-89; Rev. Samuel B. Forbes, 1889-1907; Rev. Joel S. Ives, 1907-15; Rev. John J. Walker, 1915-1919; Frank F. Moore, 1919-23; Franklin H. Warner, 1923—.

* Associate Moderator.

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INTRODUCTION

In this volume is included the minutes of the meeting of the National Council, together with its membership, its officers, committees, commissions, its program, a few of the addresses, the Constitution and By-Laws and the reports of the officers, committees, commissions and societies made in advance of the meeting. It should be observed that these reports are printed as they were originally presented and that they may have been modified before their final presentation, amended by the Council, neglected or even rejected. To discover what disposal was finally made of any report consult the minutes. It is particularly true of the report of the Committee of Twelve on Missionary Organization that many changes were made. The same is true of the report of the Committee on Commissions, and to some degree of the other reports; and in many instances no action was taken on recommendations made or resolutions presented.

The term "Grey Book" refers to the form in which the advance reports were printed and presented to the Council.

The several missionary societies and boards publish full reports of their own meetings and of their far reaching activities under separate covers, which may be had on application to the societies concerned.

Comprehensive reports of the meeting, including platform addresses, were published in The Congregationalist.

The program here printed is that submitted to the Council, and while for the most part it was carried out as printed, some changes were necessary, as noted in the minutes.

Under separate cover the minutes, directories, Constitution and By Laws are printed, which may be had on application to the office of the National Council.

The next meeting of the National Council, subject to action of the Executive Committee, will be held in Omaha, Nebraska, in the spring or early summer of 1927.

OFFICERS, COMMITTEES AND COMMISSIONS

NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES

1925-1927

Honorary Moderator.—President Calvin Coolidge.
Moderator.—Mr. Frank J. Harwood, Appleton, Wis.
Associate Moderator.—Rev. Dan Freeman Bradley, Cleveland, O.
Assistant Moderators.—Mrs. E. A. Osbornson, Oak Park, Ill.
Rev. William L. Cash, New Orleans, La.

Secretary.—Rev. Charles E. Burton, 287 Fourth Avenue, New York City.
Associate Secretary.—Rev. Frederick L. Fagley, 287 Fourth Avenue, New York City.
Treasurer.—Mr. Franklin Warner, 287 Fourth Avenue, New York City.

THE EXECUTIVE COMMITTEE:

Chairman, Hon. John H. Perry
Secretary, Rev. Frederick L. Fagley

Ex officiis: The Moderator, Mr. Frank J. Harwood; The Secretary, Rev. Charles E. Burton

For two years:
Mr. Charles S. Ward, N. Y.
Mrs. Franklin Warner, N. Y.
Mrs. W. A. Rowell, Ill.
Rev. Roy B. Guild, Mass.

For four years:
Rev. William E. Barton, Ill.
Rev. Jason Noble Pierce, D. C.
Mr. John H. Perry, Conn.
Pres. Ozora S. Davis, Ill.

For six years:
Hon. George D. Chamberlain, Mass.
Mr. Charles H. Seaver, N. Y.
Rev. Clarence H. Wilson, N. J.
Mr. Roger Babson, Mass.

THE NOMINATING COMMITTEE:

For two years:
Mrs. Frank Ferry, Ill. (Secretary)
Rev. William D. Street, N. Y.
Mr. C. H. Blatchford, Me.
Mrs. D. Foster Updike, N. J.

For four years:
Pres. Paul Moody, Vt.
Rev. F. M. Sheldon, Okla. (Chairman)
Rev. Wm. E. Gilroy, Mass.
Rev. Harry E. Peabody, Wis.
Mrs. Herman F. Swartz, Calif.

THE CORPORATION FOR THE NATIONAL COUNCIL:

Ex officiis: The Moderator and Secretary

For two years:
Mr. S. H. Miller, N. Y.
Mr. Epaphroditus Peck, Conn.
Mr. E. N. Warner, Wis.
Mr. Herbert J. Brown, Me.
Mr. Samuel Woolverton, N. Y.

For four years:
Mr. Lucius Eastman, N. J.
Mr. E. P. Maynard, N. Y.
Dr. Edward W. Peet, N. Y.
Rev. Charles S. Mills, N. Y.
Mr. Edwin G. Warner, N. Y.

For six years:
Mr. H. M. Beardsley, Mo.
Pres. D. J. Cowling, Minn.
Mr. B. H. Fancher, N. Y.
Mr. H. M. Pflager, Mo.
Mr. Clarence Pellet, Ill.

PERMANENT COMMISSIONS

COMMISSION ON MISSIONS:

Ex officiis: Moderator, Mr. F. J. Harwood; Secretary, Rev. C. E. Burton

At Large—For two years:
Dr. Edwin G. Warner, N. Y.
Mrs. Charles S. Thayer, Conn.
Judge A. C. Shattuck, Ohio
Mrs. George H. Schneider, Ill.
Mr. Elbert A. Harvey, Mass.
Rev. E. B. Allen, Ill.
Prof. E. C. Goddard, Mich.
Mr. F. E. Reeve, Ill.
Rev. Frank G. Smith, Nebr.
Rev. C. C. Adams, Vt.
Mr. A. F. Allen, Ohio
Mrs. E. J. Hughes, Wis.
Rev. Herman F. Swartz, Calif.
Mrs. H. M. Pflager, Mo.
Mr. Wilson P. Hunt, Ill.
Rev. C. A. Voss, Pa.

Representing the Societies:

For two years:

A.B.C.F.M.—Rev. Arthur H. Bradford, R. I.
A. M. A.—Rev. Hugh Elmer Brown, Ill.
Executive Committee National Council.—Rev. Clarence H. Wilson, N. J.
C. E. S. and C. P. S.—Rev. Orville A. Petty, Conn.
W.H.M.F.—Mrs. C. R. Wilson, Mich.
C. F. for E.—President Henry C. King, Ohio
Woman's Boards.—Mrs. E. A. Osbornson, Ill.
Church Extension Boards. — Rev. J. Percival Huget, N. Y.
Board of Ministerial Relief and Annuity Fund—Mr. Geo. N. Whittlesey, N. Y.

State Conference Representatives:

For two years:

Conn., Rev. J. L. Shivley (Secretary)
Iowa, Rev. John H. Andress
Ind., Rev. Arthur J. Folsom
Maine, Rev. Daniel I. Gross
Mo., Mr. C. H. Kirshner
N. H., Rev. Lucius H. Thayer, (Chairman)
N. Y., Mr. Clark H. Hammond
Ohio, Rev. Lloyd Douglas
R. I., Rev. Asbury Krom
Wash., Rev. H. C. Mason
Northern Calif., Rev. R. E. Brown
Southern Calif., Rev. Carl S. Patton
Illinois, Mr. Merritt Lum
Kansas, Mr. H. D. Darling
Mass., Rev. Seeley K. Thompkins
Michigan, Rev. Chester B. Emerson
Minnesota, Mr. A. P. Stacy
Nebraska, Rev. W. H. Riley
Vermont, Rev. Clifford H. Smith
Wisconsin, Rev. Frank J. Scribner

Conference Groups Representatives:

For two years:

N. J., Pa., Md., Va., D. C.
Mr. Arthur H. Bissell, N. J.
N. C., S. C., Ga., Fla., Ala., Miss., Tenn., Ky.
Rev. C. A. Vincent, Fla.
Ore., Ida.
Rev. Clement G. Clarke, Ore.
German General Conference
Rev. F. J. Berghoefer, Ill.
The Colored States Organization
Rev. P. R. DeBerry, N. C.
Okla., Tex., Ark., La.
Rev. F. M. Sheldon, Okla.
No. Dak., So. Dak., Mont.
Rev. G. J. Powell, Mont.
Colo., Wyo., Utah, N. M., Ariz.
Rev. Percy Ladd, Colo.
Scandinavian Conference
Rev. G. E. Pihl, Conn.
Hawaii
Rev. Henry P. Judd

Executives: Rev. Charles E. Burton, Secretary, *ex officio;* Rev. William S. Beard, Secretary of Laymen's Advisory Committee; Rev. Ansel E. Johnson, Acting Secretary of Promotion; Rev. James E. McConnell, Associate Secretary. *Office:* 287 Fourth Avenue, New York City.

COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

Commissions with less than twenty-four members are authorized to complete the list to that number.

The first six named are the active members of this and all following Commissions:

Rev. Lewis T. Reed, N. Y., six years
Rev. George M. Miller, N. Y., six years
Rev. Edward W. Cross, N. Y., four years
Rev. George W. C. Hill, Conn., four years
Mr. Franklin Warner, N. Y., two years
Mrs. D. Foster Updike, N. J., two years

For two years:

Mrs. Edward D. Gaylord, Calif.
Rev. M. Raymond Plumb, R. I.
Rev. Thomas H. Harper, Texas
Mr. J. R. Sargent, Kansas
Rev. John M. Deyo, Conn.
Prof. Laura H. Wild, Mass.

For four years:

Capt. Evan H. Scott, D. C.
Rev. Francis J. VanHorn, Wash.
Rev. Thomas J. Jones, Pa.
Mr. Winslow Russell, Conn.
Miss Margaret Slattery, Mass.
Dean J. S. Nollen, Ia.

For six years:

Prof. Edward I. Bosworth, Ohio
Mr. George Irving, N. Y.
Rev. D. J. Flynn, N. C.
Rev. Robert R. Wicks, Mass.
Rev. B. S. Winchester
Dr. O. D. Foster, Ill.

Executives: Rev. Frederick L. Fagley, Secretary; Miss Ella G. Sparrow, Assistant Secretary. *Office:* 287 Fourth Avenue, New York City.

COMMISSION ON INTER-RACIAL COMMISSION

Rev. Albert W. Palmer, Ill., six years
Rev. Geo. N. White, Ill., two years
Mrs. G. H. Beard, Ill., six years
Rev. W. C. Lyon, Ind., four years
Mr. F. W. Sweeney, Minn., two years
Rev. C. S. Laidman, Ill., four years

For two years:
Rev. J. H. Heald, Ariz.
Rev. R. W. Roundy, N. H.
Rev. W. N. DeBerry, Mass.
Prof. Herbert A. Miller, Ohio

For four years:
Mrs. H. F. Smith, Mass.
Prof. Geo. E. Haynes, N. Y.
Rev. J. K. Fukushima, Calif.
Rev. D. W. Dodge, Ga.

For six years:
Rev. K. S. Beam, Calif.
Rev. H. C. Ide, Calif.
Rev. Robert Hall, N. D.
Rev. Philip Frazier, Nebr.

COMMISSION ON INTER-CHURCH RELATIONS

Rev. F. K. Sanders, N. Y., two years
Rev. Roy B. Guild, Mass., six years
Rev. Horace Holton, Mass., six years
Prof. E. K. Mitchell, Conn., two years
Prof. Eliza Kendrick, Mass., four years
Rev. F. W. Baldwin, N. Y., four years

For two years:
Rev. M. H. Turk, Me.
Mrs. J. W. Wilson, Wis.
Mrs. W. H. Thrall, S. D.
Rev. J. E. Moorland, N. Y.
Mr. Robert E. Lewis, Ohio

For four years:
Rev. J. W. Rahill, Kans.
Rev. G. L. Smith, Ohio
Mrs. A. J. Lyman, N. Y.
Rev. Charles F. Carter, Conn.
Pres. W. J. Moulton, Me.

For six years:
Rev. Dan Bradley, Ohio
Rev. R. O. Eisele, Pa.
Mr. W. K. Cooper, D. C.
Pres. Silas Evans, Wis.
Rev. W. A. Rowell, Ill.
Rev. L. O. Baird, Wash.

COMMISSION ON SOCIAL RELATIONS

Mr. John Calder, Mass., six years
Rev. E. G. Guthrie, Mass., two years
Mrs. Lucius Thayer, N. H., two years
Mr. P. R. Ziegler, Mass., six years
Rev. A. C. McGiffert, Jr., Mass., four years
Rev. E. H. Byington, Mass., four years

For two years:
Mr. Geo. Mead, Wis.
Mr. Herbert Knott Smith, Conn.
Mr. Wm. E. Sweet, Colo.
Mr. Elbert A. Harvey, Mass.
Miss Gertrude Vail, Colo.
Rev. Malcolm Dana, N. Y.

For four years:
Pres. Kenyon L. Butterfield, Mich.
Mrs. Judson Cross, Mass.
Mr. Jerome Davis, Conn.
Rev. James Mullenbach, Ill.
Mr. Henry D. Kendall, Mass.
Rev. H. E. Peabody, Wis.

For six years:
Rev. Paul Macy, Ohio
Rev. E. P. Ryland, Calif.
Prof. O. C. Helming, Minn.
Rev. Frank E. Carlson, Ore.
Prof. L. H. Kolb, Wis.
Rev. Alfred Lawless, Jr., Ga.

COMMISSION ON INTERNATIONAL RELATIONS

Rev. J. P. Huget, N. Y., two years
Rev. J. L. Barton, Mass., two years
Rev. Frederick Lynch, N. Y., four years
Mr. Horatio Ford, Ohio, four years
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Rev. J. K. Birge, Conn., six years

For two years:
Rev. Kerrison Juniper, Fla.
Rev. L. L. Barber, N. H.
Rev. Paul Reikow, Ky.
Rev. Roy B. Chamberlain
Pres. Frank D. Blodgett, N. H.
Mrs. Ernest E. Youtz, Mass.

For four years:
Mr. Chas. H. Baker, N. J.
Mrs. Frederick G. Platt, Conn.
Mrs. E. L. Smith, Wash.
Prof. Chas. T. Hickok, Ia.
Mr. Fred B. Smith, N. Y.
Rev. W. W. Rockwell, N. Y.

For six years:
Prof. H. H. Walker,, Ill.
Dr. W. W. Peet, D. C.
Pres. Hamilton Holt, Fla.
Rev. James Akimo, Hawaii
Rev. Wm. D. Street, N. Y.
Rev. Arthur Ryan, N. Y.

TEMPORARY COMMISSIONS
COMMISSION ON RECRUITING

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Rev. L. O. Baird, Wash.
Rev. R. E. Brown, Calif.
Pres. James A. Blaisdell, Calif.
Rev. E. D. Gaylord, Calif.
Mrs. Robert C. Kirkwood, Calif.
Pres. E. B. Dean, Nebr.
Rev. S. Ralph Harlow, Mass.
Pres. Irving Maurer, Wis.
Rev. J. H. Andress, Iowa
Mr. A. Loomis, S. D.
Rev. E. C. Boynton, Vt.
Prin. A. E. Stearns, Mass.
Pres. T. W. Nadall, Mo.
Pres. Ozora S. Davis, Ill.
Pres. D. J. Cowling, Minn.
Rev. E. B. Allen, Ill.
Pres. L. H. Keller, Ga.
Dean Charles R. Brown, Conn.
Dean Willard L. Sperry, Mass.
Rev. E. E. Keedy, N. D.
Mr. F. L. Boynton, Okla.
Rev. Frank Fox, Tex.
Rev. J. A. Jenkins, Ill.

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Rev. W. A. Morgan, D. C.
Mr. Wayne B. Wheeler, D. C.
Mr. Hugh Thrift, D. C.
Rev. A. E. Roraback, N. Y.
Mr. W. K. Cooper, D. C.
Rev. A. J. Paulsen, N. J.
Judge Florence E. Allen, Ohio
Prof. Victor E. Lewis, Pa.
Mr. Chas. E. Lynd, Iowa
Rev. L. W. Fifield, S. D.
Rev. R. A. Beard, N. D.
Judge Harry S. Dungan, Nebr.
Mr. C. H. Kirschner, Mo.
Rev. C. S. Ledbetter, S. C.
Rev. Clement G. Clarke, Ore.
Mr. Arthur D. Call, D. C.
Mr. C. W. Lusk, Tenn.
Rev. A. C. Garner, N. Y.
Mr. C. P. Briggs, Ohio
Mr. W. L. Richards, Mass.
Mr. W. A. McGonagle, Minn.
Rev. E. F. Bosworth, N. D.
Rev. H. D. Davies, Ore.
Mr. William Allen White, Kans.

COMMISSION ON MEN'S WORK

For two years:

Mr. Carl Kimball, Ohio
Rev. Max Strang, Ohio
Rev. L. L. Wood, Ohio
Mr. George H. White, Ohio
Mr. M. D. Crackel, Ohio
Mr. B. B. Williams, Ohio
Rev. O. A. Petty, Conn.
Rev. M. H. Turk, Me.
Col. John T. Axton, D. C.
Mr. F. E. Bogart, Mich.
Mr. J. T. Fairchild, Tenn.
Mr. C. C. Sheldon, Nebr.
Rev. F. E. Henry, Mont.
Mr. Walter D. Herrick, Ill.
Rev. W. F. Slade, Ill.
Rev. W. I. Caughran, Ind.
Rev. F. E. Bigelow, N. H.
Rev. W. L. Cash, La.

COMMITTEES FOR NEXT MEETING

BUSINESS COMMITTEE

Rev. W. A. Rowell, Ill.
Supt. W. A. Tyler, Nebr.
Mr. H. M. Pflager, Mo.
Mr. E. N. Warner, Wis.
Rev. L. W. Fifield, S. D.
Rev. E. B. Robinson, Mass.
Mrs. H. F. Smith, Mass.
Mrs. H. T. Helfer, Calif.
Mrs. Trafford Jayne, Minn.
Mr. Ed. P. Smith, Nebr.
Rev. H. K. Hawley, Iowa

CREDENTIALS COMMITTEE

Rev. C. C. Merrill, Ill. (Chairman)
Mrs. E. D. Gaylord, Calif.
Prof. H. H. Walker, Ill.
Rev. C. C. Adams, Vt.
Rev. H. D. Davies, Ore.
Rev. F. H. Page, Mass.
Mr. C. H. Kirshner, Mo.
Dr. E. G. Warner, N. Y.
Mr. Carl Kimball, Ohio

Members of the Federal Council of the Churches of Christ in America.—First four also members of Executive Committee of the Federal Council:

Rev. R. H. Potter, Conn.
Rev. Charles E. Burton, N. Y.
Rev. W. H. Day, Conn.
Rev. F. L. Fagley, N. Y.
Mr. W. B. Davis, Ohio
Col. J. T. Axton, D. C.
Mrs. Franklin H. Warner, N. Y.
Rev. J. R. Nichols, Ill.
Rev. R. W. Gammon, Ill.
Rev. Chauncey Hawkins, Wash.
Rev. D. F. Fox, Cal.
Rev. H. P. Dewey, Minn.
Rev. Irving Maurer, Wis.
Rev. A. Z. Conrad, Mass.
Mr. David P. Jones, Minn.
Rev. Chester B. Emerson, Mich.
Rev. H. H. Proctor, N. Y.
Pres. W. J. Moulton, Me.
Mr. Rolfe Cobleigh, Mass.
Rev. Russell H. Stafford, Mo.
Mrs. Frank Ferry, Ill.
Mr. F. B. Smith, N. Y.

MEMBERS OF THE COUNCIL

Rev. Charles Emerson Burton, D.D., Secretary
Mr. Franklin Warner, Treasurer

DELEGATES
BY CONFERENCES AND ASSOCIATIONS

Numerals in parentheses indicate the number of delegates to which the electing body is entitled.

* Indicates that delegate's term expires in 1927.

† Indicates that delegate's term expires in 1929.

ALABAMA

Congregational Conference (Colored) (1) Rev. Henry S. Barnwell*.

District Associations:

First (1) Rev. E. C. Lawrence*.
Second (1) Rev. Spencer Snell*.
Third (1) Rev. J. A. Robinson*.

Congregational Conference (White) (1) Rev. Charles P. Lunsford†.

District Associations:

Bear Creek (1) Miss Helen Jenkins*.
Central (1) Rev. Neil McQuarrie*.
East (1) Rev. Elmer W. Butler*.
Southern (1) Rev. Ida F. Lockwood*. (absent)

ARIZONA

Congregational Conference (2) Rev. R. R. Shoemaker†; Rev. O. A. Smith†.

CALIFORNIA

Northern Congregational Conference (2) Rev. L. L. Wirt*; Rev. H. F. Swartz†.

District Associations:

Bay (3) Mrs. H. F. Swartz*; Rev. George W. Hinman†; Mrs. George W. Hinman†.
Central (1) Rev. C. H. Stevens†.
German (1) Rev. Thomas T. Giffen†.
Humboldt (1) Rev. William J. Minchin†.
Modoc (1) Rev. J. R. Shoemaker†. (absent)
Sacramento Valley (1) Mrs. T. T. Giffen*.
San Joaquin Valley (1) Rev. M. G. Papazian†.
Santa Clara (1) Rev. Charles L. Kloss†.
Sonoma (1) Miss Nellie Denman†.
Upper Bay (1) Rev. T. Davis Preston†.

Southern Congregational Conference (2) Mr. Fred M. Wilcox*; Rev. Perry F. Schrock†.

District Associations:

Kern (1) Rev. Edgar R. Fuller*.
Los Angeles (7) Rev. Daniel F. Fox*; Rev. George F. Kenngott*; Mrs. F. D. Searles*; Rev. A. S. Yeretzian*; Judge Frank S. Forbes†; Mrs. James H. Lash†; Rev. C. S. Patton†.
San Bernardino (2) Rev. John Gardner*; Mrs. C. M. Lamson†.
San Diego (2) Rev. C. L. Knight*; Dr. J. H. McElHinney†.

COLORADO

Congregational Conference (1) Rev. Robert Hopkin†.

District Associations:

Arkansas Valley (1) Rev. A. A. Marquardt†.
Denver (3) Rev. P. C. Ladd†; Rev. Carl Stackman†; Mrs. Arthur J. Sullens†.

Eastern (1) Mr. T. H. Hood†.
German (3) Rev. R. Allingham*; Rev. Herman Obenhaus*.
Northwestern (1) Rev. George E. Guild†.
Western (1) Rev. W. D. Barnes†.

CONNECTICUT

General Conference (7) Rev. Samuel A. Fiske*; Rev. Roscoe Nelson*; Mr. John G. Talcott*; Rev. Alfred G. Walton*; Rev. Quincy Blakely†; Rev. William F. English†; Mr. John H. Thompson†. (absent)

District Associations:

Central (1) Rev. Clayton D. Boothby†.
Fairfield County (5) Rev. John M. Deyo*; Rev. Oliver Huckel*; Mrs. B. S. Winchester* (absent); Dr. William H. Allee†; Rev. E. F. McGregor†.
Farmington Valley (2) Rev. Charles S. Wyckoff*; Rev. Ernest L. Wismer†.
Hartford (2) Mr. Walter G. Camp*; Rev. Edward H. Knight†.
Hartford East (1) Rev. George B. Hawkes†.
Litchfield Northeast (1) Rev. Enoch H. Burt*.
Litchfield Northwest (1) Rev. Russell J. Clinchy†.
Litchfield South (2) Rev. George H. Johnson*; Mr. S. Woolsey Pepper†.
Middlesex (3) Mr. Daniel Kellogg*; Rev. H. M. Wells* Rev. Frank L. Garfield†.
Naugatuck Valley (2) Mr. William G. Green*; Rev. Frederick Allen†.
New Haven East (1) Rev. J. H. Gaylord†.
New Haven West (3) Rev. Orville A. Petty*; Mr. Frederick M. Ward*; Rev. William G. Lathrop†.
New London (3) Rev. Gurdon F. Bailey*; Rev. J. Beveridge Lee*; Rev. Charles H. Ricketts†.
Tolland (2) Rev. Levi Rees*; Rev. Charles G. Johnson†.
Windham (3) Rev. James G. Graham†; Rev. Y. O. Wain†; Mrs. Y. O. Wain†.

DISTRICT OF COLUMBIA

See New Jersey—Middle Atlantic Conference.

FLORIDA

General Congregational Conference (1) Rev. George B. Spalding*.

District Associations:

East Coast (1) Rev. Edwin C. Gillette*.
South (1) Rev. Kerrison Juniper*.
Southeast Coast (1) Rev. Elisha A. King*.
West (1) Miss Maybelle McJunkin†.

GEORGIA

Congregational Conference (Colored) (1) Rev. Russell S. Brown*.

District Associations:

Atlanta (1) Rev. Henry H. Proctor†.
Southeastern (1) Rev. C. S. Ledbetter†.

Congregational Conference (White) (1) Rev. D. Witherspoon Dodge*.

District Associations:

Middle (1) Rev. A. T. Osbron*. (absent)
North (2) Rev. Lewis H. Keller*.
South (1) Rev. J. F. Blackburn*.

Hawaii

Hawaiian Evangelical Association (1) Rev. Henry P. Judd†.

District Associations:

Hawaii (3) Rev. Stephen L. Desha, Jr.†; Rev. E. Lyman Hood† (absent).
Kauai (2) Mr. John L. Hopwood†.
Maui (3)
Oahu (2) Rev. James Akimo†.

IDAHO

Congregational Conference (4) Rev. Claton S. Rice*; Mrs. C. H. Harrison*; Mrs. Mary McGrew*.

ILLINOIS

Congregational Conference (6) Mr. George M. Herrick*; Rev. C. C. Merrill*; Rev. A. W. Palmer*; Mr. H. M. Solenberger† (Sub. Mr. E. A. Osbornson); Mrs. Wharton Plummer†; Rev. Walter Spooner†.

District Associations:

Aurora (2) Mr. Alfred E. Woodward*; Rev. Earl F. Collins†.

Bureau (1) Mr. F. Woodworth Bruins*.

Central East (2) Rev. Robert J. Locke*; Mr. Warren F. Goodell†.

Central West (3) Rev. J. Merle Stevens*; Rev. M. Guy Van Buskirk† (Sub. Rev. Arthur W. Barwick).

Chicago (11) Rev. William E. Barton*; Rev. Frank Bush*; Rev. J. J. Kolmos*; Mr. John J. Moore*; Rev. J. R. Nichols*; Rev. Edward J. Ridings*; Rev. Walter H. Moore†; Mr. S. F. Nicholst; Rev. Walter H. North†; Rev. Wilfred Rowell†; Rev. H. H. Walker†.

Elgin (2) Mr. Harry A. Rice*; Mr. Frank M. Webster*.

Fox River (2) Mr. E. A. Collins*; Rev. C. L. Mills†.

German (1) Rev. Frederick J. Berghoefer† (Sub. Rev. G. T. McCollum).

Quincy (1) Rev. James W. Parks†.

Rockford (1) Rev. O. R. Thome†.

Rock River (1) Rev. Frank S. Brewer*.

Southern (1) Rev. George B. Waldron†.

Springfield (2) Rev. Arthur E. Beddoes*; Rev. George E. Stickney†.

INDIANA

Congregational Conference (1) Mr. George Van Dyke*.

District Associations:

Calumet (1) Rev. Willard C. Lyon†.

Central (2) Rev. William I. Caughran†; Rev. Martin L. Grant†.

Fort Wayne (1) Mrs. Christine Humfreys†. (absent)

IOWA

Congregational Conference (4) Rev. P. A. Johnson*; Rev. V. B. Hill†; Rev. A. F. Newell†; Mrs. J. F. Hardin† (Sub. Rev. W. G. Ramsay).

District Associations:

Council Bluffs (3) Rev. Clyde C. Harris*; Rev. Charles W. Basham†; Rev. Carl A. Glover†.

Davenport (3) Mr. C. D. Hayward*; Rev. Daniel Hogan*; Rev. B. F. Martin†.

Denmark (2) Rev. F. W. Long*; Rev. Naboth Osborne†.

Des Moines (2) Rev. Wayne Waters*; Prof. W. H. Stevenson†.

German (1) Rev. Ervin Schulz*.

Grinnell (3) Rev. J. J. G. Graham*; Rev. G. C. Williams*; Mr. H. S. Howard†.

Mitchell (3) Rev. E. D. Calkins*; Rev. William B. Milne†; Rev. Walter M. Swan†.

Northeastern (3) Rev. Vinton Lee*; Rev. James P. Burling†; Rev. J. Frank Moore†.

Sioux (4) Mr. F. E. Frisbie*; Rev. John A. Hughes*; Rev. John H. Andress†; Mr. B. M. Stoddard†.

Webster City (2) Rev. Albert R. Rice*; Rev. W. W. Pickett†.

KANSAS

Congregational Conference (2) Rev. Huber Burr*; Rev. John B. Gonzales†.

District Associations:

Arkansas Valley (1) Rev. Fred Roys Bush*. (absent)

Central (3) Rev. C. C. Green*; Rev. A. E. Gregory†; Rev. John W. Rahill†.

Eastern (2) Rev. R. A. Eusden*; Rev. Charles A. Riley†.
Northern (1) Rev. C. J. Christianson*.
Northwestern (2) Rev. Thomas B. Smith* (absent); Rev. J. H. Cone†.
Wichita (2) Rev. O. L. Corbin*; Mr. H. W. Darling*.

KENTUCKY

State Conference (2) Rev. Almon O. Stevens*; Prof. C. Perkins†.

LOUISIANA

Congregational Conference (White) (1)
District Associations:
North (1)
Southwest (1)

Congregational Conference (Colored) (1) Rev. William L. Cash†.
District Associations:
Iberia (1) Rev. Alfred Lawless†.
New Orleans (1) Rev. Henderson H. Dunn†.
Thibodaux (1) Rev. Edward H. Phillips†.

MAINE

Congregational Conference (2) Rev. Wilbur I. Bull*; Rev. Milo E. Pearson†.
District Associations:
Aroostook (2) Rev. John Hunt†; Mrs. Charles Husseyt.
Cumberland (2) Mrs. Howard R. Ives*; Rev. H. S. Bradleyt.
Cumberland North (2) Mr. E. B. Osgood*; Rev. G. Edgar Wolfet.
Franklin (1) Mrs. Frederick Newportt.
Hancock (2) Rev. George S. Brookes*; Rev. O. J. Guptill†.
Kennebec (1) Rev. W. A. Smith*.
Lincoln (2) Rev. Henry W. Webb*; Mr. John H. Southard†. (absent)
Oxford (2) Rev. S. T. Achenbach*; Rev. Olin B. Tracy†.
Penobscot (2) Rev. Charles A. Moore* (absent); Rev. Arthur M. Little†.
Piscataquis (1) Miss Mabel L. True†.
Somerset (1) Rev. Charles H. McElhiney*.
Union (1) Rev. William A. Richmond*.
Waldo (1) Rev. J. E. Aikins*.
Washington (2) Mr. Ralph Chandler*; Rev. Willard H. Palmer*.
York (3) Rev. A. V. Bliss*; Rev. John Graham*; Mrs. A. S. Hawkes*.

MASSACHUSETTS

Congregational Conference (16) Rev. Israel Ainsworth*; Mr. Roger W. Babson*; Mrs. C. Thurston Chase*; Rev. Robert W. Coe*; Rev. John A. Hawley*; Rev. Stephen C. Lang*; Rev. Seeley K. Tompkins*; Rev. William B. Tuthill*; Rev. Henry L. Bailey†; Rev. Arthur J. Covell†; Mrs. Ambert G. Moody†; Mrs. Cornelius H. Patton†; Rev. Albert F. Pierce†; Rev. Edwin B. Robinson†; Mrs. Henry F. Smith†; Rev. Samuel H. Woodrow†.
District Associations:
Andover (2) Rev. E. Victor Bigelow*; Rev. Arthur Barbert.
Barnstable (2) Rev. F. D. George*; Rev. Hanson E. Thygeson†.
Berkshire North (2) Rev. Hugh G. Ross*; Rev. Samuel R. Swift†.
Berkshire South (2) Rev. Benson M. Wyman*; Rev. John P. Trowbridge†.
Brookfield (2) Rev. Alfred L. Struthers*; Rev. Charles B. Crooks†.
Essex North (2) Rev. Charles S. Holton*; Mr. Harlan C. Foster†.
Essex South (4) Mr. John Albree*; Rev. A. V. House*; Rev. W. W. Campbell†; Rev. A. A. Madsen†.
Franklin (3) Rev. Charles L. Stevens*; Rev. Thomas H. Vincent*; Rev. William S. Anderson†.
Hampden (5) Mr. Daniel P. Cole*; Rev. H. Arthur Kernen*; Mrs. Fred C. Brigham†; Mr. George D. Chamberlain†; Rev. Earl H. Thayer†.
Hampshire (2) Mrs. Henry M. Clapp*; Rev. Albert P. Watson†.
Hampshire East (2) Rev. Dow L. Hilliard*; Rev. C. F. Luther†.
Mendon (1) Rev. Melville A. Shafer*.

Middlesex South (2) Mr. James D. Stewart*; Rev. Theodore B. Lathrop†.
Middlesex Union (3) Rev. Ralph A. Barker*; Mr. Gail Cleland*; Mr. Waldo E. Conant†.
Norfolk-Pilgrim (5) Rev. Horace F. Holton*; Rev. Francis A. Poole*; Rev. Herbert Walker*; Mrs. Oliver H. Howe†; Mrs. Asa M. Parker†.
Old Colony (2) Rev. John P. Garfield†; Mr. Chester W. Humphrey†.
Suffolk North (2) Rev. Lawrence R. Howard*; Prof. Frank P. Morse†.
Suffolk South (3) Rev. George M. Butler*; Rev. Vaughan Dabney*; Rev. Edwin H. Byington†.
Suffolk West (3) Rev. Manley F. Allbright†; Rev. Edward C. Camp†; Mr. Elbert A. Harvey†.
Taunton (2) Rev. Edmund A. Burnham*; Rev. Clarence E. Hellens†.
Woburn (3) Rev. Henry J. Kilbourn*; Mr. Benjamin F. Kimball†; Rev. Thomas C. Richards†.
Worcester Central (3) Mr. Charles E. Burbank*; Rev. Ray E. Butterfield*; Rev. G. Edwin Woodman†.
Worcester North (2) Rev. Winfield S. Randall†; Mr. Rector H. Reed†.
Worcester South (2) Rev. Henry H. Noyes*; Rev. Herbert E. Lombard†.

MICHIGAN

Congregational Conference (4) Mr. F. E. Bogart*; Rev. Chester B. Emerson*; Rev. H. C. Colburn†; Rev. Percy V. Dawe†.

District Associations:

Cheboygan (2) Rev. W. A. Hutchinson†; Mrs. W. A. Hutchinson†.
Detroit (3) Rev. I. W. Stuart*; Rev. Gaius Glenn Atkins†; Rev. A. J. MacKenzie†.
Eastern (2) Rev. Charles H. Meeker*; Rev. G. H. Coman†.
Genesee (1) Rev. Howard A. Blanning†.
Gladstone (1) Rev. J. W. Sutherland*.
Grand Rapids (3) Mrs. F. E. Carter*; Rev. C. O. Grieshaber†; Mr. S. O. Livingston†.
Grand Traverse (2) Mr. W. L. Case*; Mrs. C. H. Harger†.
Jackson (2) Rev. Herbert A. Jump*; Mr. E. D. Warner*.
Kalamazoo (3) Rev. Carlton B. Miller*; Rev. J. S. Hamilton†; Rev. G. Russell Parker†.
Lake Superior (1) Rev. Edwyn Evans†.
Lansing (3) Rev. E. R. Latham*; Rev. C. C. Smith*; Rev. W. H. Skentelbury†.
Muskegon (2) Rev. C. E. Taggart*; Rev. Stephen Vaughan*.
Saginaw (1) Rev. Charles E. Trueblood*.
Sault Ste. Marie (1) Rev. C. H. Harger*.
Southern (2) Mrs. Zua V. Kedzie*; Rev. S. N. Oliver†.

MINNESOTA

Congregational Conference (3) Mrs. E. A. Tupper*; Rev. H. P. Dewey†; Rev. Everett Lesher†.

District Associations:

Central (2) Mr. C. A. French*; Rev. Anton R. Larson*.
Duluth (2) Rev. N. P. Olmsted*; Rev. Noble S. Elderkin†.
Minneapolis (4) Rev. E. A. Drake*; Rev. John P. Miller*; Rev. William H. Medlar†; Mr. A. P. Stacy†.
Minnesota Valley (2) Rev. Wallace H. Sterns*.
Northern Pacific (4) Mr. C. R. Andrews* (absent); Rev. Frederick Errington†; Rev. J. E. Janson†; Rev. A. K. Voss†.
Rainy River (1) Rev. Edwin S. Shaw*.
St. Paul (2) Rev. W. A. Minty*; Mrs. C. V. Kennedy†.
Southeastern (2) Rev. A. M. Hanson†; Mrs. A. M. Hanson†.
Southwestern (3) Rev. George F. Armington*; Rev. Elmer D. Gallagher*; Rev. E. F. Wheeler*.

MISSISSIPPI

Congregational Conference (2) Rev. James P. O'Brien*; Rev. William T. Holmes†.

MISSOURI

Congregational Conference (1) Mr. Henry M. Pflager*.

District Associations:

Kansas City (1) Rev. Clarence Reidenbach*.
Kidder (1) Mr. Henry Schuler†.
Springfield (2) Pres. T. W. Nadal*; Rev. V. H. Ruring†.
St. Louis (2) Rev. Frank G. Beardsley*; Rev. G. Byron Smith*.

MONTANA

Congregational Conference (1) Rev. F. E. Henry†.

District Associations:

German (1)
Musselshell (1) Rev. Miss Rhoda Jane Dickinson†.
Northeastern (2)
Southeastern (2) Mrs. W. C. Erther† (absent); Rev. Elmer H. Johnson†.
Western (2)
Yellowstone (2) Mrs. Elmer H. Johnson*; Rev. Isaac L. Cory†.

NEBRASKA

Congregational Conference (2) Rev. W. A. Tyler*; Rev. Ervine Inglis†.

District Associations:

Blue Valley (2) Rev. A. A. Cressman*; Judge Harry Dungan†.
Columbus (1) Rev. J. M. Hinds*.
Elkhorn Valley (3) Rev. C. G. Murphy*; Rev. G. L. Diehl†; Rev. Louis Hieb†.
Frontier (1) Rev. F. L. Stacy†.
German (2) Rev. Wm. Loos*; Rev. J. E. Schatz†.
Lincoln (2) Mr. J. L. Pierce*; Rev. O. M. Adams†.
Loup Valley (1) Rev. Geo. A. Conrad*.
Northwestern (1) Rev. Ernest G. Larsen†.
Omaha (2) Rev. Frank G. Smith*; Rev. Mrs. Ada S. Anderson†.
Republican Valley (2) Rev. Peter J. Thiel*; Rev. W. H. Riley†.

NEW HAMPSHIRE

Congregational Conference (2) Rev. James W. Bixler*; Rev. Albert W. Howes†.

District Associations:

Cheshire (2) Mr. Fred D. Hemenmay*; Rev. S. Burman Long†.
Coos and Essex (1) Rev. Robert H. Dunn*.
Grafton-Orange (3) Rev. E. C. Garfield*; Rev. Henry S. Ives*; Rev. William J. McNeill*.
Hillsboro (4) Mrs. L. L. Barber*; Rev. O. E. Barnard*; Rev. Albert L. Hill†; Rev. Stoddard Lane†.
Merrimack (4) Rev. Rodney W. Roundy*; Rev. Irving A. Flint†; Rev. Oscar Peterson†; Rev. William L. Sweet†.
Rockingham (3) Mr. Edward H. Adams*; Rev. William L. Linaberry†; Mr. Fred B. Philbrick†.
Strafford (2) Rev. Lewis E. Purdum*; Rev. Donald Fraser†.
Sullivan (1) Rev. William F. Whitcomb*.

NEW JERSEY

Middle Atlantic Conference (2) Mr. Arthur Deerin Call*; Rev. John H. MacMillan†.

District Associations:

New Jersey (5) Rev. N. W. Pendleton*; Mrs. D. Foster Updike*; Rev. E. T. Clements†; Mr. F. A. Coombs†.
Washington (2) Rev. Jason Noble Pierce*; Rev. Evan W. Scott†.

NEW MEXICO

Congregational Conference (2) Rev. J. H. Heald*; Rev. Frank H. Fox†.

NEW YORK

Congregational Conference (7) Rev. Fritz W. Baldwin*; Rev. Charles Olmstead*; Mr. Giles H. Stilwell* (absent); Dr. Edwin G. Warner*; Mrs. R. R. Rogers†; Mr. Henry H. Romer† (absent); Rev. Andrew M. Wight†.

District Associations:

Black River (3) Rev. H. L. Pyle*; Rev. Frederick A. Kimberley†; Rev. John E. Sweet†.

Central (4) Mr. William J. Blackburn*; Rev. Evan R. Williams*; Rev. Nathan S. Aller†; Rev. Henry J. Condit†.

Essex (1) Rev. Willard P. Harmon*.

Hudson River (2) Rev. A. P. Manwell*; George A. Brock†.

New York City (6) Mrs. Albert J. Lyman*; Rev. Lewis T. Reed*; Rev. William D. Street*; Rev. John C. Green†; Mr. Walter Roberts†; Rev. Albert E. Roraback†.

Oneida, Chenango & Delaware (3) Rev. John M. Chambers*; Rev. F. W. Murtfeldt*; Rev. S. N. North*.

Suffolk (1) Rev. Frank Voorhees*.

Susquehanna (3) Mr. Henry M. Beecher*; Rev. Joshua C. Luke*; Rev. Charles A. Paille†.

Welsh (1)

Western (6) Rev. Lewis G. Rogers*; Rev. E. P. Armstrong†; Rev. H. C. Handy†; Rev. J. B. Kettle†; Rev. N. M. Pratt†; Rev. George Wilson†.

NORTH CAROLINA

Congregational Conference (Colored) (1) Rev. Arthur F. Elmes*.

District Associations:

Central (1) Rev. H. R. Walden†.

Northern (1) Rev. M. N. McRea† (absent).

Southern (2) Rev. Perfect R. DeBerry*; Rev. J. G. Smith*.

Western (1) Rev. George J. Thomas*.

Conference of the Carolinas (White) (3) Rev. E. L. Wehrenberg*; Rev. Park W. Fisher†; Rev. Will B. O'Neill†.

NORTH DAKOTA

Congregational Conference (1) Rev. E. H. Stickney*.

District Associations:

Dickinson (2) Rev. W. H. Ashley*; Mr. F. E. Ellickson* (absent).

Drake (1) Rev. Geo. R. Hull† (absent).

Fargo (2) Rev. R. A. Beard*; Rev. A. C. Hacke*.

German (6)

Grand Forks (2) Rev. E. F. Bosworth* (absent); Rev. O. F. Davis* (absent).

Jamestown (3) Rev. Harold G. Jones*; Rev. C. H. Phillips†; Mrs. C. H. Phillips† (absent).

Minot (2) Pres. G. A. McFarland† (absent); Rev. C. A. Stroup†.

Southwest (1) Mr. Ira T. Hall*.

Wahpeton (1) Rev. E. A. Allin*.

OHIO

Congregational Conference (5) Rev. Raymond G. Clapp*; Rev. Lloyd C. Douglas*; Rev. Edward S. Parsons*; Rev. William H. Longsworth†; Mrs. John G. Percy†.

District Associations:

Central (1) Rev. McIlyar H. Lichliter†.

Central North (2) Mr. Charles A. Judson*; Rev. Wellington M. Leininger†.

Central South (1) Rev. John T. Williams*.

Cleveland (4) Rev. Ferdinand Q. Blanchard*; Mrs. Henry W. Tappe*; Rev. Charles J. Dole†; Mr. Arthur E. Weston†.
Eastern (1) Rev. H. R. Hughes†.
Grand River (2) Rev. R. W. Harris†; Rev. C. A. Keller†.
Marietta (1) Mr. William W. Mills*.
Medina (2) Mr. J. T. Calvert†; Rev. Bertrand V. Tippett†.
Miami (1) Rev. Raymond W. Steiner†.
Plymouth Rock (2) Rev. W. A. Warren*; Rev. Robert Paton†.
Puritan (3) Rev. I. J. Swanson*; Rev. W. J. Campbell†; Rev. H. A. N. Richards†.
Toledo (1) Rev. E. S. Rothrock*.

OKLAHOMA

Congregational Conference (1) Rev. Frank M. Sheldon*.
District Associations:
Colored (1) Rev. J. C. Olden*.
Eastern (1) Rev. J. G. Duling*.
Northwestern (1) Rev. W. M. Oakes† (absent).
Southwest (1) Mrs. Hanna Haines*.

OREGON

Congregational Conference (1) Rev. C. H. Harrison†.
District Associations:
East Williamette (1) Mrs. J. W. Price†.
Mid Columbia (1) Dr. H. D. Davies†.
Portland (2) Rev. Clement G. Clarke† Rev. J. W. Price†.
West Willamette (1) Mrs. Frank G. Taylor†.

PENNSYLVANIA

Congregational Conference (1) Mr. Chester A. Thomas†.
District Associations:
Northwestern (2) Mrs. T. Aird Moffat*; Rev. T. Aird Moffat†.
Philadelphia (1) Rev. H. W. Myers, Jr.*.
Pittsburgh (2) Rev. B. D. Evans*; Judge John E. Evans† (absent).
Welsh Eastern (2) Rev. Enoch Hughes*; Rev. Thomas J. Jones*.
Wyoming (3) Rev. T. S. Lewis†; Rev. Richard Powell†; Rev. Henry C. Stallard†.

RHODE ISLAND

Congregational Conference (4) Rev. Arthur H. Bradford*; Rev. Asbury Krom*; Rev. George J. Bloomfield†; Rev. M. Raymond Plumb†.

SOUTH DAKOTA

Congregational Conference (2) Rev. H. K. Warren†; Rev. David J. Perrin*.
District Associations:
Black Hills (3) Rev. George Williams*; Rev. H. W. Jamison†; Mrs. George Williams†.
Central (3) Rev. J. E. Ball†; Rev. Nathaniel Hurst†; Mrs. D. J. Perrin†.
Dakota (2) Rev. Rudolf Hertz*.
German (4) Mrs. H. W. Jamison*; Mrs. H. C. Juell*; Mrs. Glen Lindley*; Mrs. P. A. Sharpe*.
Northern (3) Rev. Samuel W. Keck*; Mrs. Samuel W. Keck*; Rev. Hans C. Juell†.
Northwestern (1) Rev. Fred Smith*.
Rosebud (1) Rev. L. L. Duerson†.
South Central (1) Rev. Glen Lindley*.
Yankton (2) Rev. L. W. Fifield*; Rev. Perry A. Sharpe*.

TENNESSEE

Congregational Conference (White) (3) Rev. M. S. Freeman†; Rev. R. A. George†; Mrs. R. A. George†.
Congregational Conference (Colored) (2) Rev. William T. Turrentine†.

TEXAS

Congregational Conference (White) (1) Rev. Thomas H. Harper†.
District Associations:
Panhandle (1) Mr. Dwight G. Axtell* (absent).
Texas (1) Rev. Frank Atkinson*.

Congregational Conference (Colored) (1) Rev. Charles F. L. Graham†.
District Associations:
Dallas (1) Rev. L. R. Maye†.
Houston (1) Mrs. H. E. Lawless†.

UTAH

Congregational Conference (2) Rev. S. H. Goodwin*; Rev. Elmer I. Goshen† (absent).

VERMONT

Congregational Conference (2) Mr. Justus R. Hoadley*; Rev. Walter Thorpe†.
District Associations:
Addison County (1) Mr. Robert L. Lawton*.
Bennington (1) Rev. Arthur Brotherston†.
Caledonia County (2) Rev. L. H. Stoughton*; Mr. Arthur P. Stone†.
Chittenden County (2) Rev. W. F. Frazier*; Mrs. Charles P. Jones†.
Franklin & Grand Isle (1) Rev. Charles W Legge†.
Lamoille (1) Mr. Charles Tuxbury*.
Orange (1) Rev. F. Wilson Day†.
Orleans (2) Mr. Wallace H. Gilpin*; Rev. Carl J. Peterson*.
Rutland (2) Rev. Ola R. Houghton*; Miss Ellen Cramton†.
Union (1) Mrs. Viola Cooledge*.
Washington (2) Rev. Charles C. Creegan*; Mrs. B. R. Demeritt†.
Windham (2) Rev. Arthur V. Woodworth*; Rev. Herbert P. Woodin†.
Windsor (2) Rev. E. T. Ford*; Mr. R. A. Johnson* (absent)

VIRGINIA

See New Jersey—Middle Atlantic Conference.

WASHINGTON

Congregational Conference (2) Rev. C. J. Hawkins*; Rev. W. D. Robinson*.
District Associations:
Columbia River (1) Mrs. Harry Jones†.
Eastern Washington and Northern Idaho (6) Mr. J. J. Gerlach*; Mrs. Joel Harper*; Rev. Joel Harper†; Rev. W. S. Pritchard*; Rev. J. Charles Evans†; Mrs. J. J. Gerlach†.
Northwestern (2) Mrs. Bertha M. Marshall*; Rev. R. D. Nicholls*.
Pacific German (2) Rev. G. N. Edwards*.
Seattle (4) Rev. C. R. Gale*; Mrs. C. R. Gale*; Mr. A. H. Lundin* (absent); Rev. H. C. Mason†.
Tacoma (2) Rev. Francis J. Van Horn*; Mr. W. W. Seymour† (absent).
Walla Walla (1) Mrs. Stephen B. L. Penrose†.
Yakima (1) Mr. S. B. Shiley†.

WISCONSIN

Congregational Conference (3) Rev. Theodore R. Faville*; Mrs. O. L. Robinson†; Mr. L. L. Olds†.
District Associations:
Beloit (3) Rev. Frank J. Scribner*; Mr. E. G. Smith*; Rev. A. F. Newcomb†.
Eau Claire (3) Rev. J. O. Thrush*; Mr. C. D. Siebens† (absent); Rev. C. W. Pinkney†.
La Crosse (2) Rev. William Lodwick*; Rev. O. L. Robinson†.
Lemonweir (2) Mrs. T. A. Dungan†; Mr. Ernest N. Warner†.
Madison (3) Rev. Robbins W. Barstow*; Rev. LeRoy C. Partch*; Rev. E. Frazer Bell†.

Milwaukee (2) Rev. Roscoe Graham*; Rev. Walter C. Graf†.
Northeastern (3) Rev. Charles H. Wicks*; Rev. O. C. Chapin†; Rev. John W. Wilson†.
Superior (2) Rev. F. W. Heberlein*; Rev. J. E. Brownell†.
Winnebago (3) Rev. Harry E. Peabody*; Mr. S. M. Pedrick*; Mr F. J. Harwood†.

WYOMING

Congregational Conference (1) Rev. Arthur J. Sullens†.
District Associations:
Central (1)
Northern (1)
Southern (1) Rev. J. C. Blackman† (absent).

United States General Conference of German Churches (2) Rev. O. J. Tiede* (absent).

Evangelical Protestant Conference (1) Rev. R. O. Eisele†.
District Associations:
Cincinnati (1) Rev. Paul Reikow†.
Pittsburgh (1) Mr. Ernst Nickel†.

HONORARY MEMBERS

Former Moderators and Assistant Moderators: Mr. T. C. MacMillan, Illinois; Rev. Nehemiah Boynton, Massachusetts; Rev. Charles R. Brown, Connecticut; Mr. Henry M. Beardsley, Missouri; Rev. William Horace Day, Connecticut; Rev. William E. Barton, Massachusetts; Rev. Rockwell Harmon Potter, Connecticut; Mr. John H. Perry, Connecticut; Rev. Henry H. Proctor, New York; Rev. A. C. Garner, New York; Rev. Alfred Lawless, Jr., Georgia; Rev. W. N. DeBerry, Massachusetts; Rev. E. G. Harris, Kentucky; Rev. C. W. Burton, Illinois; Rev. H. M. Kingsley, Michigan.

Delegates from Seminaries and Colleges: Pres. James A. Blaisdell, Pomona College; Pres. Ozora S. Davis, Chicago Theological Seminary; Pres. P. P. Womer, Washburn College; Pres. G. W. Shaw, Kidder College; Pres. Edwin B. Dean, Doane College; Rev. W. F. Bohn, Oberlin College; Prof. Isaac Fisher, Fisk University; Pres. Irving Maurer, Beloit College; Miss Ellen C. Sabin, Milwaukee-Downer College; Pres. George E. White, Anatolia College, Turkey.

CORRESPONDING MEMBERS, 1925

Rev. William E. Gilroy, Massachusetts; Mr. Rolfe Cobleigh, Massachusetts; Rev. Frederick Lynch, New York; Rev. Charles S. Macfarland, New York; Rev. Sidney E. Gulick, New York; Rev. Charles C. Morrison, Illinois; Rev. Peter Ainslie, Maryland; Rev. F. C. Coffin, Missouri; Bishop William F. McDowell, Pennsylvania; Mr. Herbert D. Rugg, Ohio; Rev. William B. Norton, Illinois; Rev. H. E. Lucock, Ohio; and all State Superintendents, not delegates.

SUMMARY

Number of delegates that conferences and associations are entitled to according to reports received from registrars	676
Secretary and Treasurer, ex officiis	2
Number of delegates recorded, including absentees	644
Number present	612
Lay Delegates	100
Clerical Delegates	470
Women Delegates	72

MINUTES

TUESDAY, OCTOBER 20, 1925

AFTERNOON SESSION

The Twenty-first Regular Meeting of the National Council of the Congregational Churches of the United States was called to order by the Moderator, Rev. Rockwell Harmon Potter, D.D., at 2:00 P. M., Tuesday, October 20, 1925, in the Washington Auditorium Washington, D. C., after the singing of the hymn, "O God, beneath thy guiding hand." Dr. Potter read the Scripture lesson from Heb. 11, and offered prayer, which was followed by the Lord's Prayer by the Council.

Election of Moderators

Upon the question of eligibility to the Moderatorship the Moderator announced that any members of the Council present, elected or honorary, were eligible. Nominations were made as follows:

Dr. Reed of Brooklyn, placed in nomination Frank J. Harwood of Appleton, Wisconsin; Dr. Blanchard of Ohio, placed in nomination Rev. Dan Freeman Bradley of Cleveland, Ohio; Dr. Herman F. Swartz of California, placed in nomination Rev. Charles S. Mills of New York City.

During the counting of the ballots Secretary Burton presented the docket, with the following resolutions which were adopted.

Voted: That the program for the twenty-first meeting of the National Council of Congregational Churches as prepared by the Executive Committee, printed and in the hands of the delegates, be approved for the general guidance of the Council subject to necessary changes ordered by the Council on recommendation of the Business Committee.

Voted: That when reports and recommendations are duly made by regularly constituted commissions or committees such presentation shall be regarded as equivalent to a motion from the floor and its support without waiting for further formal motion.

Voted: That communications to the Council in the hands of the Secretary be referred to the Business Committee for consideration and recommendation.

On report of the Nominating Committee the following elections were declared:

Business Committee

Rev. Albert W. Palmer, Oak Park, Ill., Chairman.
Mrs. H. F. Swartz, Berkeley, Calif.
Mr. William G. Green, Conn.
Mr. H. M. Pflager, Mo.
Rev. Lloyd C. Douglas, Ohio.
Rev. William F. Frazier, Vermont.

Rev. L. Wendell Fifield, So. Dak.
Rev. Chas. S. Hager, New York.
Mr. E. N. Warner, Wis.

Credentials Committee

Rev. Henry L. Bailey, Chairman, Mass.
Rev. F. L. Fagley, New York.
Rev. Theodore R. Faville, Wis.
Rev. C. C. Merrill, Ill.
Mrs. D. Foster Updike, N. J.
Rev. W. P. Harmon, New York.
Dr. Edwin G. Warner, New York.
Rev. Warren J. Moulton, Maine.
Rev. George W. Hinman, Calif.

Assistants to the Secretary

Rev. C. C. Burger, New York.
Rev. R. O. Ficken, Ohio.
Rev. Harold G. Vincent, Mass.
Rev. John Stapleton, New York.
Rev. D. W. Dodge, Georgia.
Rev. G. M. Miller, New York.

Report of Executive Committee

Dr. Charles F. Carter, Chairman of the Executive Committee, presented the following recommendations, which were adopted as follows:

1. That the Conference of the Evangelical Protestant Churches in North America be recognized as on a parity with Congregational State Conferences with representation in the Council accordingly.

2. That Kidder College be recognized as one whose President should sit as an Honorary Member.

3. That all women be given the right to the floor when questions affecting the women's organizations are under discussion.

4. That the State Conferences be requested to contribute to the Council seven cents per capita on total membership and to the travel fund one cent per capita.

On recommendation of the Executive Committee the following were made Corresponding Members:

State Superintendents who are not delegates, Rev. William E. Gilroy, Mr. Rolfe Cobleigh, Rev. Frederick Lynch, Rev. Charles S. Macfarland, Rev. Sidney E. Gulick, Rev. Charles C. Morrison, Rev. Peter Ainslie, Rev. F. C. Coffin, Bishop William F. McDowell, Mr. Herbert D. Rugg, and Rev. William Bernard Norton.

The following recommendations of the Executive Committee were adopted:

Voted: To recommend to the Council that the Executive Committee be empowered to elect an Associate Secretary.

Voted: To recommend that Rev. Wilbur S. Deming of the Marathi Mission be made a fraternal delegate of the Council.

Voted: To recommend to the Council that K. Bedrosian of the Armenian Evangelical Alliance be recognized as a fraternal delegate.

Voted: That the final decision as to the next place of meeting of the Council be left to the Executive Committee.

Voted: That the Executive Committee be authorized to appoint a Committee on Denominational History.

On the receipt of the report of the tellers Dr. Potter announced the election of Mr. Frank J. Harwood of Appleton, Wisconsin, as Moderator. On motion of Drs. Bradley and Mills his election was made unanimous. Dr. Dan F. Bradley of Cleveland, Ohio, was elected First Assistant Moderator and Rev. William L. Cash of New Orleans, Louisiana, Second Assistant Moderator.

The Moderator-Elect and two Assistant Moderators were then escorted to the platform and prayer was offered by the Moderator-Elect, Mr. Harwood.

Dr. Jason Noble Pierce, pastor of the First Congregational Church of Washington, presented to the newly elected Moderator a special gavel, the head of which was made from a piece of mahogany from the Capitol Building, and the handle of which came from the old First Congregational Church in Washington.

By unanimous vote Calvin Coolidge, President of the United States, was re-elected Honorary Moderator of the National Council.

Dr. Carter spoke on the subject, "Our Task."

Dr. Carl A. Voss of Pittsburgh, of the Evangelical Protestant Churches, delivered an address on "Our Evangelical Protestant Heritage."

Resolutions Committee

The Business Committee presented the following resolution which was adopted:

Voted: That the Council elect a Resolutions Committee of nine members which shall consider and formulate resolutions and findings on matters of general policy with regard to public and interdenominational questions; and also on such denominational questions as may be referred to it by the Business Committee.

The Credentials Committee reported as follows:

At this writing 518 voting delegates have enrolled. We recommend that the present enrollment be regarded as the temporary list of voting delegates.

In view of the action just taken in receiving the Protestant Evangelical Churches into our fellowship we recommend that the delegates from these churches be enrolled and seated as members of the Council.

In view of misunderstandings hitherto of the phrase "major fraction" in defining the number of delegates from a district association, we recommend that any delegates now present who have been elected on the basis of five churches being a major fraction of ten be duly enrolled; but we also recommend that the Council approve for all future cases the interpretation of Article III of the Constitution that five churches do not make a major fraction of ten.

The report was adopted.

Adjournment at 5:30 P. M.

TUESDAY, OCTOBER 20

EVENING SESSION

7:30 P. M. Preliminary Song Service.

8:00 P. M. Devotions—Rev. L. Wendell Fifield.

8:15 P. M. Address by the Honorary Moderator, President Calvin Coolidge.

Address by the retiring Moderator, Rev. Rockwell Harmon Potter, D.D.

WEDNESDAY, OCTOBER 21

MORNING SESSION

The Council was called to order by the Moderator at 9:00 o'clock.

Presentation of Printed Reports

The report of Secretary Charles E. Burton as printed in the Grey Book was received.

The report of the Commission on Missions as printed in the Grey Book was received, and the first three recommendations of this Commission were adopted, as follows:

1. Reaffirmation of the decision of the Council two years since adopting as a matter of procedure and instructing the Secretary of the Council accordingly that actions of the Council affecting the several Missionary Societies be referred to the respective meetings of the Societies in connection with the meeting of the Council at which such actions are taken.

2. Reaffirmation of the action of the last Council in asking each Society to pass an identical resolution in substance as follows:

> This Society hereby appoints the Commission on Missions of the National Council as a Committee of this Society authorized and directed to represent this Society in the initiation and direction of the common appeal of the Congregational Missionary Societies to the Congregational Churches and their members for the support of the missionary work of these Societies and with the duty of correlating and co-ordinating the individual promotional work of this Society with similar promotional work on the part of the other Societies and with the common promotional work of all the Societies and with the Congregational organizations of the several states.

3. The Commission recommends that the apportionment askings for 1927 and 1928 be continued at $5,000,000 per annum.

The reports of the Commissions on Evangelism and Devotional Life, International and Inter-racial Relations and the Near East, Recruiting for the Ministry, Social Service, Law Enforcement, Men's Work and Inter-Church Relations, as printed in the Grey Book, were received and the recommendations referred to the Business Committee for introduction at later sessions.

Dr. Rockwell Harmon Potter reported for the delegation to the Federal Council of the Churches of Christ in America.

The Business Committee announced that on Saturday morning opportunity would be given for the presentation of invitations for the next Council.

The Business Committee requested that all notices for hearings on special matters be placed in their hands to avoid conflict. A hearing on matters pertaining to the Year Book was announced for Thursday, at 9:00 A. M., and a hearing of the Committee of Twelve for 12:30 of the present day.

Dr. William E. Barton made a report for the Congregational members of the International Committee on the Preservation of Sacred Places in the Holy Land. The report was received and the Committee having fully performed its duties was at its own request discharged.

Election of Secretary and Treasurer

On motion of the Nominating Committee, the Secretary of the National Council, Dr. Charles E. Burton, was re-elected for the two-year period beginning January 1, 1926. Mr. Franklin H. Warner was elected Treasurer for a like period.

Report of Treasurer

The report of the Treasurer of the National Council, as printed in the Grey Book and in the Year Books, was adopted and an additional report for information presented as follows:

October 1, 1925

Cash			$7,141.88
Received Accounts Receivable			40,933.29
Received Associate Membership			914.50
Received Interest			1,124.08
			$50,113.75
Expenses: Salary		$10,981.32	
Travel		1,256.12	
Commissions		3,259.46	
Council Meeting		1,780.76	
Office Expense		3,321.07	
Year Book		8,336.36	
Rent		1,540.00	
			30,475.09
			$19,638.66
Guaranteed by States before December 31, 1925			16,724.53
			$36,363.19

Estimated expense, end of year	$21,675.00
National Council Meeting Budget	10,000.00
Total Expenses to end of year	$31,675.00
Japanese Fund Balance January 1, 1925	$564.15
Received October 1, 1925	83.77
	$647.92
Forwarded to Japan	647.92
	000.00
Miscellaneous Fund Balance January 1, 1925	$1,150.71
Received October 1, 1925	1,760.22
	$2,910.93
Spent	1,010.00
Balance October 1, 1925	$1,900.93
Delegates' Mileage Balance January 1, 1925	$6,091.36
Received to October 1, 1925	9,361.48
	$15,452.84
Travelers' checks approved at 1½c. per mile approximately	$16,000.00

The devotional period followed led by Dr. Ashley D. Leavitt.

On report of the Nominating Committee the following Committee on Resolutions was selected:

Rev. H. A. Bridgman, Mass.; Rev. Charles S. Mills, N. Y.; Mrs. Henry F. Smith, Mass.; Mr. C. R. Kimball, Ohio; Prof. H. H. Walker, Ill.; Mr. John H. Perry, Conn.; Rev. Carl S. Patton, Calif.; Mrs. C. V. Kennedy, Minn.; Rev. E. L. Wismer, Conn.

Amendments to By-Laws

The recommendations of the Executive Committee of the Council on proposed amendments to the By-Laws were adopted as follows:

Amend By-Law III by adding after the first word "Moderator" in paragraph 1 the words "and an Associate Moderator, one of whom shall be a layman," and after the second word "Moderator" the words, "one of whom shall be a layman," so that said paragraph 1 when amended will read as follows:

At each stated meeting of the Council there shall be chosen from among the members of the Council a Moderator and an Associate Moderator, one of whom shall be a layman, and a first and a second Assistant Moderator, one of whom shall be a layman, who shall hold office for two years or until their successors are elected and qualified.

Amend By-Law III, paragraph 3 in line 1 by changing "function" to read "functions," and adding after the word "Moderator" the words "and of the Associate Moderator," and in line 4 by changing "he" to read "they," and inserting after the word "all" the word "their," so that said paragraph 3 when amended will read as follows:

The representative functions of the Moderator and of the Associate Moderator shall be those of visiting and addressing churches and associations upon their invitations and of representing the Council

and the Congregational Churches in the wider relations of Christian fellowship so far as they may be able and disposed. It is understood that all their acts and utterances have only such authority as inheres in the reason of them.

Amend By-Law VII, paragraph 4, by substituting "twelve" for "nine" and "four" for "three," and by adding after the word "Council," the words, "Due notice having been given all members five shall constitute a quorum, or four providing the Moderator and Secretary are both present."

The matter of Pilgrim Place in Claremont, California, was presented by Dr. S. E. Norton, and resolution No. 24 was adopted.

Report of Committee of Twelve

The report of the Committee of Twelve of the Commission on Missions as printed in the Grey Book was disregarded and mimeographed copies of a revised report placed in the hands of the delegates. By vote of the Council the Chairman read the entire report.

After special selections by the Fisk Jubilee Singers a discussion of the Committee of Twelve was led by Mr. H. K. Hyde of Massachusetts and Dr. J. Percival Huget of New York.

The Business Committee recommended that the "Roll Call of States" be placed at 2:30, and the remainder of the session was given to the discussion of the report of the Committee of Twelve, the speeches being limited to five minutes each.

WEDNESDAY, OCTOBER 21

AFTERNOON SESSION

2:00 P. M. Address: "The State Conference—A Fellowship Service"—W. H. Rollins, D.D.

2:20 P. M. Address: "Have We An International Gospel"—Prof. Laura H. Wild.

2:40 P. M. Roll Call of the States, with introduction of business referred to the Business Committee.

3:00 P. M. Annual Meeting of the American Missionary Association. (Complete minutes published by the Association.)

EVENING SESSION

American Missionary Association.

THURSDAY, OCTOBER 22

MORNING SESSION

The Moderator called the Council to order at 9:00 o'clock.

On nomination of the Nominating Committee the following were elected:

THE EXECUTIVE COMMITTEE:

For two years:
Mrs. Franklin Warner, N. Y.
Mrs. W. A. Rowell, Ill.

For six years:
Hon. George D. Chamberlain, Mass.
Mr. Charles H. Seaver, N. Y.
Rev. Clarence H. Wilson, N. J.

CORPORATION FOR THE NATIONAL COUNCIL:

For two years:
Mr. S. H. Miller, N. Y.
Mr. Epaphroditus Peck, Conn.
Mr. E. N. Warner, Wis.
Mr. Herbert J. Brown, Me.
Mr. Samuel Woolverton, N. Y.

For four years:
Mr. Lucius Eastman, N. J.
Mr. E. P. Maynard, N. Y.
Dr. Edward Y. Peet, N. Y.
Rev. Charles S. Mills, N. Y.
Mr. Edwin G. Warner, N. Y.

For six years:
Mr. H. M. Beardsley, Mo.
Pres. D. J. Cowling, Minn.
Mr. B. H. Fancher, N. Y.
Mr. H. M. Pflager, Mo.
Mr. Clarence Pellet, Ill.

Report of Commission on Social Service

A printed statement of Social Ideals was presented by the Social Service Commission and it was voted to discuss these ideals by groups. After discussion securing further time was left for the announcement of the Business Committee.

Report of Commission on International and Inter-racial Relations and the Near East

Dr. Clarence H. Wilson of New Jersey presented the report of the Commission on International Relations, and this was followed with remarks by Dr. George W. Hinman of California and Dr. Chester B. Emerson of Detroit, Michigan.

Mr. Charles V. Vickrey of the Near East Relief was then introduced, also Dr. George E. White of Anatolia College, Turkey.

The report of the Commission on International Relations was unanimously adopted and resolutions referred to the Resolutions Committee and recommendations to the Business Committee.

Report of Commission on Inter-Church Relations

Dr. Frank K. Sanders reported for the Commission on Inter-Church Relations.

Remarks regarding the proposed union with the Presbyterian Churches of Cleveland were made by Dr. Ferdinand Q. Blanchard, and an additional resolution regarding a possible union with the Universalist denomination was presented and adopted, as follows:

Voted: The Council receives with interest the resolutions of the Northern California Conference expressing its hope that the way may soon open for a union of the Universalist Churches with our own. It is truly responsive to the spirit of the recent resolution adopted by the Universalist State Convention at Bangor, Maine. It

directs its Commission on Inter-Church Relations to express to the General Convention its sincere desire to welcome to its fellowship all churches which can find freedom and satisfaction on the general basis of the Kansas City Statement of 1913, and it invites the General Convention to appoint a corresponding commission to consider with ours what is practicable.

Report of Committee on Commissions

Rev. Edwin H. Byington reported for the Committee on Commissions including the following amendments to the By-Laws of the Council. Due notice having been given these were adopted.

In Article IX, Section 2, of the By-Laws, second line, after the words "Commission on Missions," insert "and those designated by the Council as Permanent Commissions."

In Article IX, Section 6, first line, substitute "one-third" for "one-half."

Further recommendations of the Committee were adopted as follows:

Attention was called to an error in the first paragraph, page 21 of the Grey Book, where the number of Corresponding Members on each Committee should read eighteen instead of twelve.

In first group, page 20 of the Grey Book, Section 2, omit first four lines and substitute "We recommend the appointment of an Inter-racial Commission with three special tasks:

(a) To study and report to the churches whether the civil rights and just privileges of other races in this country are being reasonably protected or increasingly limited.

(b) To study and report to our churches the work of movements that are successfully alleviating race prejudices.

(c) To encourage and foster in our churches and colleges the study of race relations from the Christian standpoint.

Article 3 was amended by inserting Race Relations as one of the Permanent Commissions.

For amended report on Commissions see page 31.

AFTERNOON SESSION

A special session of the Council was called to order by the Moderator at 2:00 P. M. in place of a half holiday as announced.

Upon recommendation of the Business Committee, Rev. H. E. Luccock, General Editor of the Methodist Christian Advocate, was elected as a Corresponding Member.

On nomination of the Moderator the following were elected members of the Nominating Committee for four years: Rev. H. E. Peabody, Rev. F. M. Sheldon, Rev. W. E. Gilroy.

On motion the Committee on Credentials was requested to codify the articles of the Constitution and By-Laws concerning membership, with necessary interpretations and possible amendments, and report to this Council.

Report of Committee of Twelve—Continued

The Committee of Twelve submitted amendments to its report, which were adopted as incorporated in the final draft. (See page 56.)

On motion Part IV of the report of the Committee of Twelve was referred back to the Committee for revision to be reported on at such time as the Business Committee may arrange.

Report of Commission on Social Service—Continued

The report of the Social Service Commission was discussed at this time.

On motion Part I of the report was adopted as printed.

The following changes were made in Part II.

Section 2 was changed to read "A frank abandonment of all efforts to secure something for nothing, and recognition, etc.," as printed.

Section 4 omits the entire clause beginning, "and a reduction."

Section 7 has an additional clause added, namely, "and that all labor should give an honest day's work for an honest day's pay."

Section 9, after the word "management," add "of their own conditions."

With these changes Part II was adopted as a whole.

EVENING SESSION

7:30 P. M. Preliminary Song Service.

8:00 P. M. Devotions: Rev. Horace F. Holton, D.D.

8:15 P. M. Address: "Law Enforcement,"—Assistant Attorney General, Mrs. Mabel Walker Willebrandt.

Address: Rev. Charles R. Brown, D.D.

FRIDAY, OCTOBER 23

ALL DAY

116th Annual Meeting American Board of Commissioners for Foreign Missions.

(Complete minutes published by the Board.)

Report of Committee of Twelve—Continued

The Council was called to order by the Moderator at 5:00 P. M. Dr. Day spoke with reference to the merger of the Magazines as set forth in Section IV of the report of the Committee of Twelve.

Voted: That Section IV of the report of the Committee of Twelve be referred back to the Committee for further report through the Commission on Missions two years hence.

SATURDAY, OCTOBER 24

On recommendation of the Nominating Committee the following Commission appointments were made: Evangelism, International Relations, Inter-Church Relations, Inter-racial Relations, and vacancies on Commission on Missions except representatives of Societies and from Iowa. (Names given in Directory pages 6-9.)

Place of Meeting

Dr. Frank G. Smith of Omaha, Nebraska, presented an invitation from that city for the next meeting of the National Council, and Dr. John R. Nichols, Dr. Ozora S. Davis and Mr. Frederick Chamberlain presented the claims of Chicago.

A standing vote was taken resulting in 103 to 104 in favor of Chicago. The Council not being satisfied with the closeness of this vote, on recommendation of the Business Committee it was determined to take another vote at 5:00 P. M.

The devotional period followed conducted by Rev. Ashley D. Leavitt.

On recommendation of the Nominating Committee the following names were added to the Executive Committee to comply with the amended By-Laws:

For two years: Rev. Roy B. Guild, Massachusetts.

For four years: Rev. Ozora S. Davis, Illinois.

For six years: Mr. Roger Babson, Massachusetts.

Greetings

The following cablegrams were received:

"Japanese Congregational Churches send hearty greetings. Yamaguchi, Moderator."

"Congregational Union of South Africa sends cordial greetings. Prays divine blessing on your gatherings."

The following reply to each cablegram was ordered sent:

"Congregational National Council rejoices in your fellowship. God bless you."

On motion a resolution bearing greetings to the International Convention of the Y. M. C. A. meeting in Washington was passed, as follows:

RESOLVED: That the Congregational National Council send hearty greetings to the International Convention of the Y. M. C. A. now in session in Washington. We hail them as fellow-workers in the great task of bringing in a more Christian world and pray God's blessing upon their deliberations and the great far-flung work they represent.

Dr. Francis J. Van Horn of the State of Washington spoke regarding the memorial from that State asking a change in the time of the Council meetings from fall to spring, and the following was

Voted: That the Executive Committee of the National Council be instructed to arrange the next meeting of the Council at such date in the spring as shall seem to them most expedient.

Here followed music by the Piedmont Male Quartette.

Report of Commission on Men's Work

Dr. Morris H. Turk of Portland, Maine, reported for the Commission on Men's Work as printed in the Grey Book. Additional remarks were made by Mr. Roger Babson.

Report of Committee on Commissions—Continued

Rev. Edwin H. Byington, Chairman of the Committee on Commissions, offered the following substitute for the second recommendation on Men's Work as printed in the Grey Book, and the substitute was adopted:

We recommend that the Men's Work Commission consist of an equal number of ministers and laymen, and that it shall have four special tasks.

(1) To lead and inspire the male members of the church to function as church members, and because they are such.

(2) To encourage the formation of a men's organization in every church.

(3) To secure the contact and co-operation of such men's organizations with each other and with similar organizations in churches of other denominations.

(4) To make a special study of distinctly laymen's movements and to report to the next Council whether any type of a laymen's movement within our denomination is possible and feasible.

These and previous amendments make the recommendations on Commissions as adopted read as follows:

First, as to Specific Commissions

(1) We recommend that the designation of the "Commission on International and Inter-racial Relations and the Near East" be changed to the simpler and more comprehensive form "The Commission on International Relations."

(2) We recommend the appointment of an Inter-racial Commission with three special tasks:

(a) To study and report to the churches whether the civil rights and just privileges of other races in this country are being reasonably protected or increasingly limited.

(b) To study and report to our churches the work of movements that are successfully alleviating race prejudices.

(c) To encourage and foster in our churches and colleges the study of race relations from the Christian standpoint.

(3) Since the phrase "social service" has a technical and somewhat limited meaning, we recommend that this Commission's designation be changed to "The Social Relations Commission."

(4) We recommend that five Commissions, International, Interracial, Inter-Church, Social Relations and Evangelism, be made Per-

manent Commissions, with a membership each of six active and eighteen corresponding members, so elected that the terms of one-third shall expire each biennium, making the regular term of membership six years.

(5) We recommend that the Commission on Men's Work and the Commission on Recruiting for Christian Service be entirely divorced from the Education Society, with which they have been intimately associated and upon which they have depended largely in their efforts to function.

The Commission on Recruiting for Christian Service shall consist mainly or altogether of pastors in college towns, members of the faculty of theological schools, universities, colleges, academies and high schools, and possibly some students—those who are in personal, intimate and frequent touch with students. They shall exercise no executive or promotional functions but shall make an independent investigation and study, so far as possible from youth's standpoint, why there is a lack of recruits for Christian service, and how improvement can be secured both as to number and quality. They shall make such specific recommendations to the Education Society, and to the National Council or its Executive Committee, as they may think best.

Second, General Recommendations

(1) We recommend that no new commission be appointed until the matter has been referred to the Executive Committee of the National Council, which shall report to the National Council, whether, in their judgment, the subject deserves special consideration, and if so, whether it is already being handled or can best be handled by some existing Society, Committee, or Commission; or should have a special Commission. The decision shall rest with the Council.

(2) We recommend that each Commission make a semi-annual report to the Executive Committee of the National Council as to its progress and that once a year the chairmen of the Commissions be asked to join the Executive Committee in a conference on the work of the Commissions.

(3) We recommend the extension of the policy, already recognized and regarded, of appointing on the Commissions those who have special contacts and first hand information in the realms under the perview of the Commissions: The Social Relations Commission to consist mainly of employers, employees, and special students of industrial and racial problems; the International Commission of those born in foreign countries, or who have lived or travelled there extensively, or have made a special study of or had intimate relations with interests abroad; The Inter-church Commission of those who have been connected at some time with other denominations or have been associated with federated movements; and so with all commissions. Care of course must be taken that on the commissions should be those who are in close touch with the life and thought of our churches, but we need to get more and more away from the feeling that commissions are places to secure recognition for distinguished gentlemen and sensitive sections of the country, or to make up the mathematical balance of the sexes. They should be bodies of experts, appointed because their judgments will have value and influence by reason of their special knowledge and experience.

SATURDAY, OCTOBER 24

10:30 A. M. Annual Meetings of the Congregational Education Society and the Congregational Publishing Society.
(Complete reports published by these Societies.)

AFTERNOON SESSION

The first hour of the afternoon was given to the work of the Foundation for Education, with addresses by President T. W. Nadal on "Accomplishments"; Dr. Ernest Bourner Allen on "Principles," and Dr. E. C. Streeter on "Vision."

3:00 P. M. Addresses by Rev. S. Parkes Cadman, DD., Secretary of the Navy, Curtis D. Wilbur, Interstate Commerce Commissioner, John J. Esch, and Bishop Francis J. McConnell of the Methodist Episcopal Church.

First Church of Washington

At a special session of the Council at 5:00 P. M. the resolution concerning the building campaign of the First Church of Washington was adopted. (See Resolution No. 15.)

Report of Commission on Social Service—Continued

The Social Service Commission completed its report, and Parts III, IV and V of "A Statement of Social Ideals" were adopted as printed.

Voted: That the Social Service Commission consider the matter of patriotism and present to the Council a definite recommendation on this point as an addition to its report.

EVENING SESSION

7:30 P. M. Preliminary Song Service.

8:00 P. M. Devotions: Rev. Ray A. Eusden.

8:15 P. M. "Crabbed Age and Youth": Rev. R. W. Barstow.
"Elbow Room for Souls": Rev. McIlyar H. Lichliter, D.D.

At a special session of the Council at 9:45 the following resolution was introduced by the Chairman of the Social Service Commission as an addition to its report and was adopted:

RESOLVED: That these affirmations we make as Christians and loyal citizens of our beloved country. We present them as an expression of our faith and patriotism. We urge upon all our citizens the support of our cherished institutions, faithfulness at the ballot, respect for law and loyal support of its administrators. We believe that our country can and will make a great contribution to the realization of Christian ideals throughout the world.

On motion of the Chairman of the Social Service Commission

Voted: That the "Statement of Social Ideals" as adopted by the Council be printed in the Congregational Year Book annually until

it is superseded by a new statement passed by some future National Council.

For "A Statement of Social Ideals" as adopted, see Resolution No. 19.

World Court

The Committee on Resolutions represented by ex-Governor Sweet of Colorado, introduced a resolution on the World Court, which was adopted. (See Resolution No. 18.)

SUNDAY, OCTOBER 25

10:45 A. M. Church Services, followed by Communion in each Congregational Church.

AFTERNOON SESSION

3:30 P. M. Devotional Service: Rev. Lloyd C. Douglas, D.D.; Scripture Lesson: Rev. John Andrew Holmes, D.D. Music by the Choir of First Church, Akron, O.

4:00 P. M. Council Sermon: "The Gospel in the Present Age," Rev. Carl S. Patton, D.D.

6:00 P. M. Young People's Rally.

EVENING SESSION

7:30 P. M. Preliminary Song Service.

8:00 P. M. Devotions: Rev. Frank J. Scribner.

8:15 P. M. "The Challenge of the Church to the Youth of Today": Dr. J. Gordon Gilkey.

Address: Dr. Thomas C. Edwards.

MONDAY, OCTOBER 26

MORNING SESSION

The Moderator called the Council to order at 9:00 o'clock.

On recommendation of the Nominating Committee the following Commissions were appointed: Men's Work, Recruiting, Law Enforcement, Social Relations, and representatives of the Societies and of Iowa on the Commission on Missions. (See Directory, pages 6-9.)

The following were elected as Trustees of the Foundation for Education, as nominated by the Foundation at its meeting on October 24th:

A. J. Sullens, Colo.
H. S. Bradley, Maine.
G. W. Nash, S. D.
L. O. Baird, Wash.
J. N. Bennett, Nebr.

Dr. Gammon stated also that six places were left vacant on the various Commissions for the Commissions themselves to fill in accordance with the plan adopted by the Council.

Nominating Committee

The Moderator nominated and the Council elected the following as members of the Nominating Committee to serve for four years: Mrs. Herman F. Swartz of California, to fill vacancies for two years, Mrs. D. Foster Updike of New Jersey and President Paul Moody of Vermont.

Secretary Burton reported for the Corporation for the National Council as printed in the Grey Book. The report was adopted and recommendations referred to the Business Committee.

The Ministerial Boards

Mr. Lucius R. Eastman, President of the Ministerial Boards, was introduced by the Moderator to preside while the National Council was in session concerning matters related to the Congregational Board of Ministerial Relief, the Annuity Fund for Congregational Ministers, and the Pilgrim Memorial Fund.

The report of the Congregational Board of Ministerial Relief was submitted.

Comity with The Reformed Church

Voted: To ratify the Comity Agreement with the Reformed Church in America, as follows:

WHEREAS, Ministers are frequently called from the service of one of the Congregational churches of the U. S. into the service of one of the churches of the Reformed Church in America, and vice versa,

AND WHEREAS, In case of such transfer no account is taken, in determining the amounts of grants for relief, of those years during which the minister served any other church than the one proposing to pay him a grant,

AND WHEREAS, This works not only hardships but great injustice to many brethren;

THEREFORE, THE FOLLOWING AGREEMENT is made between the Congregational Board of Ministerial Relief and the Ministers' Fund of the Reformed Church in America, to take effect immediately upon ratification by the National Council of the Congregational Churches of the United States and the General Synod of the Reformed Church in America:

(1) When application for a grant is made, the applicant shall include in the request for a grant a record of service rendered to both churches; and all papers, records and data, or copies thereof, shall be submitted by the Board to which application is made, to the Board of the other church; and

(2) Upon approval of such application by both Boards, the grant shall be adjusted between said Boards in proportion to the service rendered in each particular church. The grant for the period of service in Congregational churches of the U. S. shall be in accordance with the scale of grants made to others by the Con-

gregational Board of Ministerial Relief. The grant for the period of service in the Reformed Church in America shall be that proportion of the prevalent grant of the Ministers' Fund of the Reformed Church, which the said period of service bears to the total years of service in the two Churches.

(3) It is understood that this agreement shall not apply to the Annuity Fund for Congregational Ministers, nor to the Ministerial Pension Fund or the Widows' Fund of the Reformed Church in America.

(4) It is understood and agreed that nothing in this agreement shall be construed to be retroactive so far as any minister is concerned who is now receiving a grant of aid from either of the parties to this agreement, and that it is only to apply and to be considered as applying subsequent to the date of the ratification of the agreement.

(5) This agreement shall continue in operation subject to amendment by mutual agreement between said Boards; or to termination on a year's notice by one of the said parties to the other, with the proviso, however, that the interests of any person who has, during the operation of the agreement, received a grant and which is still continuing to him and in which both parties participate, shall in no wise be affected by the termination of the agreement.

Voted: To accept and adopt the report of the Congregational Board of Ministerial Relief.

Merging with the Home Board

In order to prepare the way for possible change of incorporation for the Congregational Board of Ministerial Relief whereby said Board would be merged in the proposed Congregational Home Board, if and when said Board shall be incorporated, it was

Voted: To request the Directors of the Congregational Board of Ministerial Relief at their next regular meeting:

(1) To take steps for the study of the charter of the Congregational Board of Ministerial Relief with reference to possible merger in the proposed Congregational Home Board if and when this Board shall become incorporated, it being understood that the Directors shall assure themselves before such incorporation that its merging with the proposed Congregational Home Board shall in no wise imperil any trusts or lead to the alienation of legacies received or to be received.

(2) To inform the Executive Committee of the National Council at as early a date as practicable of the result of its study and we empower said Executive Committee to act for the National Council to do in its stead and on its part anything which would fall to the National Council to do in completing the proposed merger, provided the Directors of the Congregational Board of Ministerial Relief shall find it to be practicable and wise.

Voted: The National Council hereby authorizes the Commission on Missions to represent the Congregational Board of Ministerial Relief in the initiation and direction of the common appeal of the Congregational Missionary Societies to the Congregational Churches and their members for the support of the missionary work of these Societies and with the duty of correlating and co-ordinating the individual promotional work of the Congregational Board of Ministerial Relief with similar promotional work on the part of the other

Societies and with the common promotional work of all the Societies and with the Congregational organizations of the several States.

Voted: The National Council accepts for the Congregational Board of Ministerial Relief the recommendations of the Commission on Missions:

(1) That the apportionment askings for 1927 and 1928 be continued at $5,000,000 per annum.

(2) That the Budget of the Commission on Missions for common promotion be approved subject to the concurrence of the Societies at their meetings in conjunction with this National Council for an amount not to exceed $150,000 per annum, including $16,000 per annum for the miscellaneous fund, and exclusive of any amounts which may be expended by state and local organizations out of their own funds; the budget to be assessed upon the several national causes in proportions to be determined by the Commission on Missions.

In accordance with a time honored custom, Secretary Mills called attention to the death of Veterans of the Cross during the biennium and prayer was offered by Rev. Theodore M. Shipherd of New York.

The following persons were then elected, by ballot, to the Corporation of the Congregational Board of Ministerial Relief:

For Six Years: Walter B. Mossman, Massachusetts; George W. Reynolds, New Jersey Alanson H. Scudder, New York; Herbert B. Sexton, New Jersey; George N. Whittlesey, New York.

For Two Years: Edward N. White, Massachusetts.

Members of the Executive Committee of the Ministerial Boards: Mrs. Edward G. Buckland, Connecticut; Miss Mary E. Woolley, Massachusetts; Lewis S. Welch, Connecticut.

The Devotional Period was conducted by Rev. Ashley D. Leavitt, D.D.

The report of the Annuity Fund for Congregational Ministers was submitted.

The following persons were approved, by ballot, as eligible for election as Trustees of the Annuity Fund: Clarence S. Pellet, Illinois; Frederic M. Ward, Connecticut; Charles W. Gross, Connecticut; Frank K. Sanders, New York.

The Trustees of the Annuity Fund, having received a request from the American Board involving probable change in the charter, expressed the desire in proposing action to the members of the Annuity Fund for Congregational Ministers to have the approval of the National Council and, therefore, submitted the following resolution:

WHEREAS, The American Board of Commissioners for Foreign Missions has sent an overture to the Trustees of the Annuity Fund for Congregational Ministers to accept from said Board, when and as requested, any sum of money accumulated for the benefit of any unordained missionary in its employ, or for the benefit of any widow of such missionary, and to enter into agreement with said Board to make payment of annuities to the person entitled thereto under rules and conditions similar to those of the Expanded Plan of the Annuity Fund for Congregational Ministers;

RESOLVED, That the National Council, subject to the approval of the members of the Annuity Fund for Congregational Ministers, approves the enlargement of the power granted under the charter of

the Annuity Fund for Congregational Ministers for the purpose designated.

Voted: To accept and adopt the report of the Annuity Fund for Congregational Ministers.

In order to prepare the way for possible changes in the charter and rules of the Annuity Fund for Congregational Ministers in accordance with the report of the Committee of Twelve on Organization, it was

Voted: To request the Trustees of the Annuity Fund for Congregational Ministers at their next regular meeting to take any steps that may be necessary for the study of the charter and rules of the Annuity Fund for Congregational Ministers to carry out the suggestion in the report of the Committee of Twelve on Organization with reference to the approval by the proposed Congregational Home Board (instead of the National Council) of nominations of those eligible to be elected as Trustees of the Annuity Fund for Congregational Ministers.

Addresses were delivered by Rev. Charles S. Mills, Rev. Harry R. Miles, Mr. George A. Huggins, Mr. Clarence S. Pellet and Rev. Clarence Hall Wilson.

The National Council was then adjourned for the sessions of the Church Extension Boards.

11:30 A. M. Annual Meetings of the Congregational Home Missionary Society, the Congregational Church Building Society and the Congregational Sunday School Extension Society.

(Complete minutes published by these Societies.)

AFTERNOON SESSION

Church Extension Boards—Continued

A special session of the Council convened at 5:00 P. M. The Moderator called attention to the basket of beautiful chrysanthemums and roses sent with greetings from Mrs. Calvin Coolidge.

Amendments of By-Laws

The Business Committee read notice of proposed amendments to the By-Laws to be acted upon Wednesday morning, as follows:

That the By-Laws be hereby amended so as to authorize the American Board and the Home Board and the other corporate societies, if necessary, to increase their corporate membership so as to have 225 members-at-large, one-third to be women.

To amend Article I, Section 2, by omitting "the latter part of October" and substituting "spring or early summer."

The amendments proposed by the Commission two days ago regarding appointment at this session of the Business Committee and the Committee on Credentials for the next Council were passed as follows: (Opening paragraph of Section VII to read:)

"At each meeting of the Council there shall be elected on nomination of the Nominating Committee a Committee on Credentials and a Business Committee for the next Council. These

committees shall be so named as to secure representation from different parts of the country."

Also Article IX, Section 2, by adding after "Commission on Missions," "and those designated by the Council as permanent Commissions," and Article IX, Section 6, by changing in first line "one-half" to "one-third."

Law Enforcement

The recommendation of the Commission on Law Enforcement was adopted as amended. (See Resolution No. 17.)

Proposal for Amendment of Constitution

Dr. Henry L. Bailey, Chairman of the Committee on Credentials, made the following report constituting a proposal of amendment of the Constitution to be acted upon in 1927:

The Committee on Credentials recommends an amendment to the Constitution, Article III, paragraph 1d, adding the words "his residence" and "geographical," so that it shall read: Any delegate who shall remove *his residence* from the *geographical* bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the conference or association may proceed to fill the unexpired term by election.

An amendment to Article III, paragraph 2, adding the words "Associate Moderators," so that the section on honorary members shall read: "Former Moderators, Associate Moderators and Assistant Moderators of the Council, etc." This amendment accepted subject to approval two years hence.

The Committee recommends interpretative footnotes to Article III, paragraph 1a, to read: "By vote of the Council a major fraction of ten is six or more; and a major fraction of ten thousand is five thousand and one, or more. A state having only one organization, either conference or association, may send delegates on the dual basis of one for every ten churches and one for every ten thousand members."

Also an interpretative footnote to Article III, paragraph 4, to read: "A delegate whose term expires, for example, in 1927, is not a member of the 1927 Council."

Also an interpretative footnote to Article III, paragraph 1, 6, requesting the recognition of women as lay delegates equally with men.

Dr. Bailey submitted the following amendment of the By-Laws to be voted upon at a later session:

The Committee recommends amendment of By-Law XX by adding paragraph 3, "No substitute shall be enrolled within twenty-four hours after the opening of any meeting of the Council, nor within forty-eight hours except upon assurance of an actual vacancy."

Add also paragraph 4, "Distribution of mileage shall be made among the delegates on the basis of a full delegation from each state. Substitutes from within the state shall be entitled to share in the pro-rata mileage when requested by the state delegation."

Report of Committee of Twelve—Continued

Mr. Elbert A. Harvey offered for the Committee of Twelve the following amendments and resolutions, which were adopted:

LINE 241: After "Home Boards" change wording to read "wherever it seems to them feasible and as speedily as possible."

LINE 363: Paragraph beginning 363 should read "Secretaries of the Foreign and Home Boards should be designated to maintain vital relations between the administrative committees of the Boards and the Promotional Council. Each of these secretaries should take such part in the common promotional work as shall be arranged by him and the Promotional Council, especially in cultivating lists of individual contributors and in fostering sources of income outside the denomination."

LINES 366 TO 371 of the report of the Committee of Twelve, change to read as follows: "There should be a promotional force of secretaries and others corresponding roughly to the present associate, departmental, assistant and district secretaries of the societies to be elected by the two boards acting as The Commission on Missions on nomination of the Promotional Council and to be realigned by the Promotional Council as the best good of the work shall dictate. This force should work under the immediate direction of the Promotional Secretary and report through him to the Promotional Council."

Delete from 372 to 379.

LINE 375: Insert "We recommend (1) that the National Council request the Commission on Missions to organize the Promotional Council as soon as possible; (2) that the National Council transmit to each of the Societies at its present biennial meeting the recommendation that its entire promotional work as provided under this section on 'CO-ORDINATION AND PROMOTION' be conducted through its promotional committee; that is, The Commission on Missions and its Promotional Council. Specifically this should include the promotional work of the district offices and of the associate, departmental and district secretaries; the publishing and circulating of promotional literature; the preparation and distribution of stereopticon lectures; the booking of speakers; the enlargement of lists of individual givers and similar services."

LINE 385: Change "Conferences" to "organizations."

LINE 387: After "organizations" add "in consultation with the states."

LINE 390: After the word "Boards" insert, "Regional secretaries, state superintendents and persons doing similar promotional work in states not having organized conferences should be members ex-officiis without vote of the regional committee in their territory."

LINE 395: Change paragraph beginning LINE 395 (2) to read "Promotional and educational work under the Promotional Council in close co-operation with the state organizations so as to correlate the common work of each region as a whole."

LINE 419: "We recommend that the necessary cost of maintaining the offices of the joint regional committees be borne by the two boards but that insofar as these regional organizations are utilized for promotional work under the Promotional Council the additional expenses incurred on this account should be borne by The Commission on Missions, or by the states where they so desire."

Voted: That the Committee of Twelve be authorized to reprint the report with all amendments embodied in the text.

Voted: That the present Commission on Missions as at present constituted be authorized to continue until it can be constituted as proposed and that it arrange for and make such change of status as soon as possible.

Voted: That a committee of five be appointed by the Executive Committee of the Commission on Missions to study the immediate problems of The Congregationalist. This study shall be made in co-operation with the Congregationalist committee of the Publishing Society, the results to be reported to the Executive Committee of the Commission on Missions and the Committee of Twelve acting jointly.

The proposals of the Committee of Twelve as amended and adopted are given in full on pages 56-70.

Voted: That the Commission on Missions be authorized to appoint a committee to assist the Societies in carrying into effect the proposals on missionary organization adopted by the Council.

Voted: That the Executive Committee of the Commission on Missions be authorized to obtain the opinion of competent counsel if necessary as to the necessary changes in the Constitution and By-Laws of the National Council in order that they may conform to the plan of missionary reorganization adopted and that such recommendation be brought before the National Council at its next meeting for action.

Greetings

A letter of greeting and also a cablegram to the United Church of India (North) were authorized.

On recommendation of the Nominating Committee the Business Committee and Committee on Credentials were appointed for the next National Council. (See page 9.)

Resolution No. 20 on the Near East Relief was adopted.

EVENING SESSION

Church Extension Boards—Continued

TUESDAY, OCTOBER 27

MORNING SESSION

9:00 A. M.-12:30 P. M. Sectional Meetings were held on (1) The Central Functions of the Church; (2) Educational Institutions and the Foundation for Education; (3) Religious Education; (4) For Workers Among Colored People; (5) Social Service; (6) Church Work in Cities; (7) Country Life; (8) State Registrars and Society Treasurers, with hearing on Year Book simplification.

Afternoon—Half Holiday, with excursions.

EVENING SESSION

Devotions, Led by Rev. Stanley U. North.

Address: Rev. Nehemiah Boynton, D.D.

Address: Mr. Fletcher Brockman.

WEDNESDAY, OCTOBER 28

MORNING SESSION

The meeting was called to order by the Moderator at 9:00 A. M.

Amendments of Constitution and By-Laws

The Business Committee reported as follows:

Notice was given of change in Article III of the Constitution, beginning with the last line of page 200 of the Grey Book to read:

The churches in each State Conference shall be represented by two delegates, one of whom shall be a woman. Each Conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand members or major fraction thereof, one-half of whom shall be women. States having associations but no conference, or vice versa, shall be entitled to their full representation. (To be acted upon at the next meeting of the Council.)

Change in By-Laws

Due notice having been given on previous day the Council voted to change Article VII, Section 2 as follows:

The Chairman of the Business Committee of each Council and the Chairman-elect for the following Council shall be corresponding members of the Program Committee.

To amend Section 1, Article II, to read instead of "in the latter part of October" "in the spring or early summer."

Recommending that the By-Laws be hereby amended so as to authorize the American Board and the Home Board and the other corporate societies, if necessary, to increase their corporate membership so as to have 225 members-at-large, one-third to be women.

These three recommendations were approved.

Voted: That recommendation No. 8 of the Executive Committee be adopted with the substitution of the following for the last seven words, "one of whom shall be their pastor unless the church otherwise determines," making it read:

"That recommendation be made to State Conferences and District Associations that their voting membership be composed only of delegates from the constituent churches, one of whom shall be their pastor unless the church otherwise determines."

Voted: That notice be given of an amendment to the Constitution, Article III, Section 2, if in the judgment of the Executive Committee it be necessary, making the members of the Promotional Council honorary members of the National Council.

The Credentials Committee reported on two amendments to the By-Laws as follows:

1. Recommending adoption of XX, adding paragraph 3:

No substitute shall be enrolled within twenty-four hours after the opening of any meeting of the Council, nor within forty-eight hours except upon assurance of an actual vacancy.

2. Distribution of mileage shall be made among the delegates on the basis of a full delegation from each state provided that no

delegate shall receive more than one delegate's share. Substitutes from within the state shall be entitled to share in the pro-rata mileage when requested by the state delegation.

Due notice having been given on previous day these two amendments were adopted.

Registration

The Credentials Committee made the following report on attendance at this meeting of the Council:

Voting Members registered	610
Honorary Members registered	270
Associate Members registered	2,136
Young People registered	337
Total	3,353

Associate Moderator

Rev. Dan Freeman Bradley, D.D., of Cleveland, was elected Associate Moderator.

The Year Book

In the matter of simplifying the Year Book the following recommendations were approved:

1. We recommend that for the next biennium the statistical tables be printed as in previous years except for such changes as the merger may demand.

2. That the necrology statements be condensed and simplified so as to give only date of birth and death and denominational appointments and service.

Conditional Gifts

The following resolution from the Corporation for the National Council was adopted:

WHEREAS, The charter of the Corporation for the National Council was drawn with the intent that it should be qualified to receive and administer trust funds for the benefit of the fellowship of Congregational Churches or any of the missionary or benevolent enterprises in their care, and

WHEREAS, There is offered to the Corporation for the National Council a conditional gift for the ultimate benefit of our missionary societies which the Corporation hesitates to accept since it has no large fund to back the contract with the donor, those in its keeping being chiefly such as are designated for specific purposes like the Pilgrim Memorial Fund, no dollar of which could be deviated from its definite objective, therefore,

RESOLVED, That the National Council empowers the Corporation for the National Council to receive conditional gifts on such provisos as may be satisfactory to the Corporation and authorizes the Corporation to use the income of funds held by the Corporation for the uses of the National Council and the principal of such funds so far as they are not designated as trust funds, to fulfil the terms of any conditional gift.

It further authorizes and instructs the Executive Committee of the National Council to pay to the Corporation such sums from its

current income as may at any time be needed to fulfil any contract for a conditional gift accepted by the Corporation.

The Unknown Soldier

On motion the following committee was appointed to place a wreath upon the grave of the Unknown Soldier in Arlington Cemetery, a tribute from the National Council:

Rev. C. W. Legge, H. M. Pflager, Chaplains Evan W. Scott and John T. Axton, Rev. Jason Noble Pierce, Rev. James G. Graham, Rev. C. E. Burton and the Moderator.

Report of Commission on Evangelism

The report of the Commission on Evangelism and Devotional Life was presented by the Secretary, Rev. F. L. Fagley.

Voted: That the budget of the Commission on Evangelism be $13,000 per year for the biennium and that this sum be paid to the Commission in monthly instalments beginning April 1, 1926.

Voted: That the printed report of the Committee of Twelve as adopted be sent to the delegates of the Council.

Dr. Charles S. Macfarland was introduced and addressed the Council briefly.

The report of the delegates to the Federal Council was approved.

Rev. Arthur Ryan, General Secretary of the American Bible Society, spoke briefly, after which resolution No. 21 was adopted.

The Boy Scouts of America were represented in a brief address by Mr. Franklin K. Mathiews, Director of the Library Department of the Boy Scouts of America.

Report of Commission on Missions

A supplemental report was made for the Commission on Missions, as follows:

Voted: That the budget of the Commission on Missions for 1926 and 1927 shall be set at $150,000 per annum and that this budget be increased on account of services to be done by and through the Commission on Missions in carrying out the proposals of the Committee of Twelve as adopted by the Council in the amounts now carried in their budgets by the Societies for those items, the Commission on Missions being authorized to determine the amounts in consultation with the Boards.

The Committee on Resolutions made its report which was adopted, introducing resolutions numbered 1 to 14, following the minutes.

Recommendation No. 16 on the Lincoln Memorial Church. No. 22 on the Pilgrim Memorial Fund and No. 23 on Increased Resources for the Missionary Societies were adopted.

The following resolution of the Commission on Missions was laid upon the table, it being the understanding that the Committee

of Twelve would continue its relationship with the Commission on Missions:

RESOLVED, That the Committee of Twelve be considered a Committee of the Council as related to its report in the matter of Congregational periodicals.

At this point the adjourned meetings of the Church Extension Boards, the American Missionary Association, the Education Society, the Publishing Society and the American Board were called and the following action was taken by each:

Voted: To concur in the action of the National Council in its adoption of the budget for the Commission on Missions and in any other actions of the Council affecting the work of this Society.

On motion each of these meetings adjourned subject to the call of the President.

On motion of the Council voted to adjourn at the close of the afternoon session.

AFTERNOON SESSION

The afternoon was given to a joint program of the Missionary Societies, with addresses by Rev. Chester B. Emerson, D.D., Rev. Russell H. Stafford, D.D., President Herman F. Swartz and Rev. Albert W. Palmer, D.D.

Music was furnished by the Fisk Jubilee Singers, and the afternoon closed with a pageant entitled "Noonday—and God the Glory," written by Mrs. Richard H. Clinton.

Evening

The evening was given to a popular musical benefit by the Washington Committee.

Young People's Week-End

On Friday, Saturday and Sunday, Congregational young people to the number of 337 attended the Council meetings and enjoyed certain special features provided for them by the workers of the Congregational Education Society.

Daily Afternoon Meetings

To afford opportunity to the residents of Washington to hear representative delegates to the Council, meetings were held at the First Congregational Church on the afternoons of October 21, 22, 23, 24, 26 and 27, addressed by Rev. Charles R. Brown, D.D., Rev. Ozora S. Davis, D.D., Rev. Carl S. Patton, D.D., Mr. John Calder, Rev. J. Gordon Gilkey, D.D., and Rev. Nehemiah Boynton, D.D.

RESOLUTIONS

The Committee on Resolutions presented the following fourteen Resolutions which were adopted.

1. Hospitality

The National Council desires to express deep appreciation of the hospitality enjoyed during its meeting in Washington; the ample provision made for assemblies, committees and exhibits; the entertainment of delegates and the innumerable and varied courtesies which have made the stay in Washington memorable and delightful.

Time and space would not permit adequately appreciative mention of all who have contributed to the enjoyment of these days—the citizens of Washington, the seven Congregational Churches which have been our host, the press which has reported our meetings, the committee which has provided a program of unusual interest and worth, the singers who have enriched our sessions, the officials and employees of the Auditorium and of the City who have conserved our comfort and safety, and many other individuals and groups that have added their distinctive contributions to our entertainment.

We also make special mention of the courtesy of Mrs. Coolidge in sending flowers from the White House to grace our platform.

2. Dr. Charles F. Carter

In view of the retirement of Rev. Charles F. Carter, D.D., Chairman of the Executive Committee of the National Council after twelve years of service, we desire to express our appreciation of his wise and brotherly leadership and the signal contributions which he has made to the achievements of this constructive period in the life of our fellowship.

3. Victor Freemont Lawson

BE it RESOLVED, That the National Council express its profound appreciation of the generous gifts of Mr. Victor Freemont Lawson to the Chicago Missionary and Extension Society and the Chicago Theological Seminary; and that the example of Mr. Lawson in thus providing for great educational, philanthropic and missionary endeavors of the Church be earnestly commended to the thoughtful consideration of all Christian people.

4. Participation of Public Officials

The National Council wishes Secretary Wilbur, Assistant Attorney General Mrs. Willebrandt and Commissioner Esch to be assured that it is grateful for their willingness to contribute as they so effectively did to the value and interest of its session.

5. Committee of Twelve

RESOLVED, That we express to the Committee of Twelve on Organization our deep appreciation of their indefatigable labors on the difficult and intricate problems committed to them; their constant call for constructive suggestions; their high-minded and impartial consideration of all issues involved; their clear vision of an ideal to be attained in the promotion of the simplicity and effectiveness of our service; their spirit of conciliation; their tactful shaping of their report in its final stages, and their exaltation of our high traditions of fellowship and missionary devotion. The

faith-filled vision of the Committee has been equalled only by the faith-supported acquiescence of the Societies, and we move forward unitedly in the development of the plan which they have proposed with high confidence both in the spirit by which it is animated and the ends which it seeks.

6. Protestant Encyclopedia

WHEREAS, There has been for many years imperative need of an American Encyclopedia of Christianity under Protestant editorship, and

WHEREAS, A distinguished group of men representing various communions has been engaged in promoting, editing and publishing such an encyclopedia, with special endeavor to present America's contribution to Christian thought and achievement, and

WHEREAS, The large resources necessary for its financing are being supplied through Protestant laymen in various fellowships, therefore

RESOLVED, That the National Council of the Congregational Churches notes with pleasure the progress being made in preparing the American Encyclopedia of Christianity and commends it to favorable consideration.

7. The American Tract Society

WHEREAS, The American Tract Society is this year celebrating its Centennial, and

WHEREAS, The Society has for one hundred years rendered, and is still rendering, valuable service by the publications and distribution of Christian literature in many languages, therefore

RESOLVED, That we congratulate the Society on the completion of a century of service in presenting the Gospel through the printed page, and we recommend it to the consideration of our churches.

8. Filipino Children

In view of the physical, mental and moral handicaps under which several thousand children in the Philippines of mixed American and Filipino blood are suffering, who if properly cared for might become respectable and useful citizens of the Islands, we endorse the movement favored by Governor General Wood and by leaders in various churches to raise in this country two million dollars to be used in their behalf by The American Guardian Associatian at Manila.

9. Religion and Science

RESOLVED, That we pledge ourselves to the conservation of the spiritual values embodied in the time-honored statements of Christian truth, but believe that God makes Himself increasingly known through the patient investigations of modern scholars;

We declare our conviction that there is and can be no conflict between science and religion. We deplore any attempt of the state or federal governments to interfere with the teaching of widely accepted scientific theories, and encourage all reverent students in their search for the truth in whatever field, assuring them that we welcome all light that God can give us, and commend to our ministers and people the preaching and acceptance of a gospel consistent with modern scholarship.

10. Inter-racial Relations

RESOLVED, That it is the sense of this Council that the establishment of permanent peace and good will among nations involves

the development of inter-racial understanding, sympathy and mutual respect and that within our own borders we have unique opportunities for creating Christian attitudes in race relations.

We therefore urge upon the churches of the Congregational fellowship the special consideration of local and national problems in race relations, and the study of local conditions for the cultivation of inter-racial co-operation.

We heartily commend to the interest and support of our churches the Commission on Inter-racial Co-operation in the South, and the Federal Council's Commission on Race Relations, and welcome them as valuable aids to the work of our own Inter-racial Commission.

11. China and the United States

The Congregational Churches of America through their National Council assembled in the city of Washington, D. C., adopted the following resolutions:

WHEREAS, In accordance with the cherished ideals of American independence and democracy and in consequence of our deeply rooted conviction of the duty of brotherly relations between men of all nations, we are in full sympathy with the desire of the people of China to be masters of their own destiny;

Therefore be it

RESOLVED, That through the State Department we urge and petition the American Representatives in the International Conference now in session in Peking for the purpose of discussing Treaty revision to stand for such revision as shall recognize the absolute sovereignty of China.

RESOLVED, That we as members both of this Council and of the American Board of Commissioners for Foreign Missions do disclaim all special privileges accorded our missionaries and their work by existing treaties.

RESOLVED, That we are in favor of the abolition of extra-territoriality in China at an early date the determination of which shall be subject to the mutual consideration of China and the Government of the United States of America, even if other Powers find themselves unable to make readjustments in treaty relations at the same date.

RESOLVED, That we favor and urge such mutual consideration of these vexed problems as will assure that the revision of existing treaties shall be undertaken co-operatively on terms of equality by China and the United States of America.

12. War and Peace

We record our conviction that War is contrary to the mind of the Christ; that the continuance of civilization demands its entire elimination and that it is the duty of all Christians and all Churches to find a Christian way to meet international situations which threaten war.

We note with satisfaction the marked advance toward peace achieved recently after years of effort by representatives of European nations. We rejoice in the spirit as well as the concrete results of the Locarno Conference, the prospective entrance of Germany into the League of Nations, and the earnest effort now being made by the League to avert hostilities between Greece and Bulgaria.

In view of this

BE IT RESOLVED, That our Churches be urged to strive and

pray with new zeal and persistence for permanent and universal peace.

That we take advantage of every agency now in action that promises to promote co-operation and peace among the nations.

That we urge our people through education in home, school, Sunday School and Church, to create in the hearts of all, beginning with the children, the desire for and the will toward international understanding and friendship.

13. The Prevailing Spirit

RESOLVED, That we recognize the seriousness and complexity of the problems of denominational organization which have confronted this Council, and the wide divergence of opinion that has prevailed concerning them; and we wish to congratulate the Council upon the splendid spirit of fellowship in which all discussions have been conducted and all conclusions reached. No root of bitterness remains, but only a common purpose for the good of the Church and of the Kingdom of God.

14. President Coolidge

The members of this National Council rejoice that at the head of the nation is Calvin Coolidge, a fellow Congregationalist and our Honorary Moderator, who both by precept and example represents our finest traditions and ideals. They desire to impress upon others and to take to heart themselves, his sturdy insistence that the reality of Christian profession is best demonstrated by law-abiding conduct, that the love of God and of our fellow men is the only certain guarantee of abiding peace, and that the great need of America is "not more law but more religion."

In addition to the resolutions introduced by the Committee, the following were adopted by the Council as recorded in the minutes:

15. The Building Campaign of the First Church of Washington

In felicitating the First Congregational Church of Washington upon the success of its local campaign for the new church edifice, which represents an extent of sacrificial giving indicative of its own appraisal of the urgent demand for a more adequate building, we desire to call the attention of the Congregational churches of the country to the fact that the erection of this church, which occupies a uniquely strategic position in the public regard and may be properly viewed with pride in a city where so many of our sister denominations have built churches worthy of the nation's capital, is not to be conceived as a local responsibility but as one in which Congregationalism at large should be willing and glad to share.

We appreciate the spirit of the First Church in seeking the friendly counsel of the denomination in this building project, and heartily recommend to our churches the fullest possible co-operation in securing necessary funds to supplement the gifts of the congregation of First Church in order that the building to be erected may adequately represent our faith and that the service to be rendered may be commensurate with the unusual opportunity.

We recommend to all our churches an active interest in whatever approach the Executive Committee and the National Advisory Council of this project may make to the Congregationalists of the United States and strongly urge a prompt and generous response to this appeal.

16. Lincoln Memorial Church

Recommended: That the Commission on Missions approve of the plan outlined by the Lincoln Memorial Church for their expansion and development, and that an Advisory Committee be appointed to co-operate with the Committee of the Church in their important undertaking; and further, that the matter be brought before the National Council for approval and co-operation.

17. Law Enforcement

In the long struggle of the Church to abolish the liquor traffic, we have learned that it is easier to secure the enactment of a law than its enforcement. In view of the continued lawlessness of that traffic, we appeal to our local churches and to all other church bodies to co-operate in the necessary educational work to build public sentiment and support faithful public officials in the enforcement of the law.

In order that the day of general observance of the Eighteenth Amendment may be hastened, we further call upon all patriotic citizens, in the language of the message of President Coolidge, "Not only to obey the law but to let it be known they are opposed to its violation."

We reaffirm our actions of the last Council in asking support for our own Commission on Law Enforcement, and in giving moral and financial support to the Anti-Saloon League of America, whose successful work has received the continued approval of the Council. We recommend that the Executive Committee make an appropriation if possible for the work of our Commission on Law Enforcement.

18. The World Court

WHEREAS, The question of the entrance of the United States into the Permanent Court of International Justice, otherwise known as the World Court, is to be considered by the United States Senate on December 17, 1925, and

WHEREAS, This question is believed to be of crucial importance because it specifically relates to the attitude of the United States toward the maintenance of world peace and justice by judicial determination rather than by force, and

WHEREAS, The World Court has been accepted by substantially all of the sovereign nations of the world as a permanent tribunal to which may be submitted all questions likely to lead to war, and

WHEREAS, Presidents Harding and Coolidge, ex-Secretary Charles E. Hughes and many other leading statesmen of the nation without regard to party, have urged that the United States enter the World Court with proper reservations, therefore

BE IT RESOLVED, That the National Council of Congregational Churches assembled at Washington, D. C., in 1925, reaffirm the position taken by it in 1923 in regard to the World Court.

We rejoice at the statement made by the Honorary Moderator of this Council, Calvin Coolidge, President of the United States, that "as peace means fundamentally a reign of law, we propose to become a member of the Permanent Court of International Justice."

BE IT FURTHER RESOLVED, That we make a determined effort, as ministers and laymen, in our several localities to arouse public interest in this question, to the end that the United States shall co-operate to the utmost with other nations in bringing about the substitution of judicial methods for war.

19. A Statement of Social Ideals

Voted: That we recommend to all our churches an active interest in whatever approach the Executive Committee and the National Advisory Council of this project may make to the Congregationalists of the United States and strongly urge a prompt and generous response to this appeal.

On recommendation of the Commission on Social Service the Council adopted the following Statement of Social Ideals:

We believe in making the social and spiritual ideals of Jesus our test for community as well as for individual life; in strengthening and deepening the inner personal relationship of the individual with God, and recognizing his obligation and duty to society. This is crystalized in the two commandments of Jesus: "Love thy God and love thy neighbor." We believe this pattern ideal for a Christian social order involves the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. In short, it means creative activity in co-operation with our fellow human beings, and with God, in the everyday life of society and in the development of a new and better world social order. Translating this ideal

I. Into education means:

(1) The building of a social order in which every child has the best opportunity for development.

(2) Adequate and equal educational opportunity for all, with the possibility of extended training for those competent.

(3) A thorough and scientific program of religious and secular education designed to Christianize everyday life and conduct.

(4) Conservation of health, including careful introduction in sex hygiene and home building, abundant and wholesome recreation facilities, and education for leisure, including a nation-wide system of adult education.

(5) Insistence on constitutional rights and duties, including freedom of speech, of the press, and of peaceable assemblage.

(6) Constructive education and Christian care of dependents, defectives, and delinquents, in order to restore them to normal life whenever possible, with kindly segregation for those who are hopelessly feeble-minded. (This means that such institutions as the jails, prisons, and orphan asylums should be so conducted as to be genuine centers for education and health.)

(7) A scientifically planned program of international education promoting peace and good-will and exposing the evils of war, intoxicants, illiteracy, and other social sins.

II. Into industry and economic relationships means:

(1) A reciprocity of service—that group interests, whether of labor or capital, must always be integrated with the welfare of society as a whole, and that society in its turn must insure justice to each group.

(2) A frank abandonment of all efforts to secure something for nothing, and recognition that all ownership is a social trust involving Christian administration for the good of all and that the unlimited exercise of the right of private ownership is socially undesirable.

(3) Abolishing child labor and establishing standards for the employment of minors which will insure maximum physical, intellectual and moral development.

(4) Freedom from employment one day in seven, the eight-hour day as the present maximum for all industrial workers.

(5) Providing safe and sanitary industrial conditions especially protecting women; adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.

(6) An effective national system of public employment bureaus to make possible the proper distribution of the labor forces of America.

(7) That the first charge upon industry should be a minimum comfort wage and that all labor should give an honest day's work for an honest day's pay.

(8) Adequate provision for impartial investigation and publicity, conciliation, and arbitration in industrial disputes.

(9) The right of labor to organize with representatives of its own choosing and where able to share in the management of industrial relations.

(10) Encouragement of the organization of consumers' co-operatives for the more equitable distribution of the essentials of life.

(11) The supremacy of the service, rather than the profit motive in the acquisition and use of property on the part of both labor and capital, and the most equitable division of the product of industry that can be devised.

III. Into agriculture means:

(1) That the farmer shall have access to the land he works, on such terms as will ensure him personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.

(2) That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.

(3) That there shall be every encouragement to the organization of farmers for economic ends, particularly for co-operative sales and purchases.

(4) That an efficient system of both vocational and general education of youths and adults living on farms shall be available.

(5) That special efforts shall be made to ensure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.

(6) That there shall be a widespread development of organized rural communities, thoroughly democratic, completely co-operative, and possessed with the spirit of the common welfare.

(7) That there shall be the fullest measure of friendly reciprocal co-operation between the rural and city workers.

IV. Into racial relations means:

(1) The practice of the American principle of the same protection and rights for all races who share our common life.

(2) The elimination of racial discrimination, and substitution of full brotherly treatment for all races in America.

(3) The fullest co-operation between the churches of various races, even though of different denominations.

(4) Educational and social equipment for the special needs of immigrants, with government information bureaus.

V. Into international relations means:

(1) The removal of every unjust barrier of trade, color, creed, and race, and the practice of equal justice for all nations.

(2) The administration of the property and privileges within each country so that they will be of the greatest benefit not only to that nation but to all the world.

(3) Discouragement of all propaganda tending to mislead peoples in their international relations or to create prejudice.

(4) The replacement of selfish imperialism by such disinterested treatment of backward nations as to contribute the maximum to the welfare of each nation and of all the world.

(5) The abolition of military armaments by all nations except for an internal police force.

(6) That the Church of Christ as an institution should not be used as an instrument or an agency in the support of war.

(7) A permanent association of the nations for world peace and good-will, the outlawry of war, and the settling of all differences between nations by conference, arbitration, or by an international court.

We believe it is the duty of every church to investigate local moral and economic conditions as well as to know world needs. We believe that it is only as our churches themselves follow the example and spirit of Jesus in the fullest sense—translating these social ideals into the daily life of the Church and the community—that we can ever hope to build the Kingdom of God on earth.

These affirmations we make as Christians and loyal citizens of our beloved country. We present them as an expression of our faith and patriotism. We urge upon all our citizens the support of our cherished institutions, faithfulness at the ballot, respect for law, and loyal support of its administrators. We believe that our country can and will make a great contribution to the realization of Christian ideals throughout the world.

20. Near East Relief

Recommended: That the cause of Near East Relief be again commended to the people of our churches for their continued prayers and gifts.

That the churches be urged to the home observance of Golden Rule Sunday, which has now become an international institution. It is desirable that the first Sunday in December, the day appointed for the international observance, be set apart for this purpose if possible. Where it conflicts with the Every Member Canvass, or where there is a concerted community effort fixed for another day, it will be found convenient to make a corresponding alteration of the date. The contributions derived from the economies of Golden Rule Sunday should be regarded only as supplementing the more generous gifts of the people and church—not at all as an adequate substitute therefor.

That by such ways and means as the Commission on Missions may determine, the Near East Relief be kept upon the program of our churches.

21. The American Bible Society

WHEREAS, The American Bible Society is an interdenominational organization, whose world-wide work of producing and distributing the Bible in the spoken languages and dialects of the

people, is of vital importance for the missionary program of the Congregational Churches, both in the home and foreign fields,

BE IT RESOLVED, That the work and needs of the American Bible Society be commended to the Congregational Churches for sympathetic consideration, and

That the Executive Committee of the National Council be requested to make provision for official representation from the Congregational Churches on the Advisory Council of the American Bible Society.

22. The Pilgrim Memorial Fund

Recognizing the generosity which has brought net collections of $4,840,000 to the Pilgrim Memorial Fund, yet realizing that even this sum is insufficient as a foundation for the Annuity Fund for Congregational Ministers, and less than the minimum objective of $5,000,000; and in view of the statement submitted by the Trustees of the Annuity Fund that in spite of a thoroughly organized business system in following subscribers for the past six years, approximately $800,000 remains unpaid, much of which will apparently be lost unless new avenues of approach are developed.

We call upon the National Council to commend to the churches where subscriptions are overdue, an earnest effort to secure payment, and to revise the list of delinquent subscribers so that the Annuity Fund Trustees may know what subscriptions will not be paid.

With high appreciation of the service for the fund rendered by various State Conferences we commend to all such organizations the institution of such measures as they may deem practicable to co-operate with the Annuity Fund and the churches in searching out delinquent subscribers and gathering the unpaid pledges, with the understanding that the Annuity Fund will arrange to bear any expense involved.

23. Increased Resources

That in view of the conditions confronting our Missionary Boards they be permitted and authorized by the National Council to make a joint appeal to our Congregational fellowship for a sum of approximately $200,000 to be participated in by the Boards, or Societies, both home and foreign, in proportion to their urgent needs as decided upon by the representatives of the Societies in counsel and co-operation with the Executive Committee of the Commission on Missions, with the understanding that the money thus raised is not for the purpose of providing for deficits but for the purpose of preventing the American Board from making costly retrenchments and to give to the other Boards or Societies much needed assurance of our hearty support of their present forward looking programs. We venture to make the following suggestions concerning the carrying out of this program:

(1) That the fund shall be considered within the apportionment of the state.

(2) That as to time and method the appeal shall be conducted so as not to interfere with or in any way embarrass the Every Member Canvass.

(3) That the appeal shall not be continued beyond September 1, 1926.

(4) That the appeal be directed solely to individuals, groups of individuals and to such churches as may volunteer or heartily accept such an opportunity and that the appeal so far as possible be made under the project method and specific objects.

(5) That the appeal shall be conducted by the Layman's Advistory Committee in co-operation with the Boards concerned and with State Superintendents in states where such Superintendents exist.

It is the judgment of your Committee that in case this recommendation is approved by the National Council and this proposal carried out that it would be unnecessary for the Prudential Committee of the American Board to make the serious cuts proposed in the appropriations for their missions for the year 1926 and that our Home Boards would be heartened to face their problems and programs with new courage and with renewed assurance of triumphant victory.

24. Pilgrim Place

RESOLVED, That the National Council of Congregational Churches endorses "Pilgrim Place in Claremont" in its efforts to provide homes for our Ministers, Missionaries, and other Christian Workers, both home and foreign, on furlough or retiring from active service, and commends it to the interest (1) of those who may need its help, and (2) of those who are able to minister to such needs, in providing comfortable homes with pleasant surroundings for honored servants of our churches.

RICHARD O. FICKEN,
GEORGE MAHLON MILLER, *Scribes.*

As authorized by vote of the Council the Executive Committee reviewed and approved the Minutes as above at its meeting on November 5, 1925.

FRANK J. HARWOOD, *Moderator.*
CHARLES EMERSON BURTON, *Secretary.*

REPORT OF THE COMMITTEE OF TWELVE ON MISSIONARY ORGANIZATION.

PREFACE

The Committee of Twelve on Missionary Organization was appointed by the Commission on Missions in January, 1924. It was instructed to make most careful investigation and studies, and to bring in findings which would enable the Commission on Missions to report to the National Council in 1925 on the subjects committed to it by the National Council in 1923 in adopting the following recommendation of the Commission:

> "It is further recommended that the proposal by the General Secretary at the mid-winter conference in Chicago, or some other plan, be submitted for action at the Council two years hence, during which time a further study of our missionary activity as a denomination, including the three subjects, central board of promotion, further consolidation of boards, including the relation of our women's organizations to our missionary program, and question of literature, be made by the Commission on Missions."

With thorough preparation in advance of each meeting, the full Committee has met five times, spending together an aggregate of nineteen days, with much more time in subcommittees and in hearing of representatives of the societies, of the churches and of other denominations. Full records have been kept of discussions and careful study has been made of all communications, including resolutions of conferences, associations, etc. The Committee now presents this report in behalf of the Commission on Missions and approved by it. The Council has provided for open hearings that the report may receive the fullest possible discussion.

Our missionary societies originated for the most part as close corporations. Much sentiment developed early for a democratic control of these organizations, for the elimination of overlapping and for such consolidations as would tend to efficiency and economy.

At the first meeting of the National Council in 1871 a committee was appointed to consider the feasibility of consolidation with a view to efficiency and economy. This Committee reported in 1874, advising the merger of home missions, church building and Sunday School extension on the exact lines finally consummated in 1917. Other transfers of responsibility were recommended and a single missionary magazine was declared to be desirable. Likewise at eleven of the fifteen meetings of the Council, to and including that of 1913, the subject was to the front in one aspect or another. Similarly these subjects have been widely discussed in state conferences, district associations, ministers' meetings and wherever Congregationalists have assembled. The discussion has been particularly insistent since the war, due to the increased activity in promotion.

Your Committee is aware that the desire of the churches for changes in organization often grows out of impatience with the multiplicity of appeal, which is a purely promotional problem. We have tried therefore to keep the administrative question by itself and to propose only such changes in that direction as seem to promise greater administrative efficiency.

We believe that, wholly apart from administration, it would be possible to raise more money, and with a better effect on the churches and individual contributors, to raise up more and stronger friends for particular types of missionary work, if we had a single denominational periodical, and if a single group of capable persons were made responsible for the entire range of missionary promotion, including the careful cultivation of individual givers and of churches which do not follow the every member canvass campaign plan. We are therefore making recommendations looking to that consummation.

On the other hand we believe that without basing our conclusions on promotional interests at all, fewer missionary societies would be more efficient and more economical, and that plans can be perfected under which the high values of the past can be conserved and enriched, including those involving the strong personal attachment of individuals for particular societies. At first the majority of the Committee was disposed to recommend a five-fold organization, including the completion of the merger of the Church Extension Boards and of the Ministerial Boards, the alignment of the Foundation for Education with the Education Society, and the merger of the Foreign Boards into one. Further discussion led the majority of the Committee to feel that a four-fold organization would be better, this to add the merger of the educational interests with the educational work of the American Missionary Association, the church work of which was to be associated with that of the Extension Boards. Still further consideration led the Committee to the unanimous conviction that a two-society organization was more desirable, namely, one foreign board and one home board with four departments in intimate co-operation. Our recommendations are therefore based upon these convictions.

One of the greatest advantages in unification will be in the co-operation between men and women in the total program. This has led to the recommendation of the Committee that women be accorded at least one-third representation in governing boards and committees, and, in our opinion, the same principle should obtain in state conferences and in the National Council, whose members are members of each society.

PROPOSALS OF THE COMMITTEE OF TWELVE

In the general plan of placing the missionary activities of the denomination under two boards, one for home and one for foreign work, we make the following recommendations:

I. UNIFICATION AND ORGANIZATION

1. **The Foreign Work.** We recommend a complete unification of the Woman's Boards with the American Board, including unification

(a) in the conduct of the foreign mission work of the denomination in the foreign field,

(c) in appeals to the denomination in behalf of foreign missions,

(b) in the administration of the work in the departments at home,

(d) in foreign missionary education and promotion throughout the denomination.

This would make necessary the reconstituting of the present organization along the following lines:

A. **A Prudential Committee** of thirty-six, including at least one-third women, should be elected by the American Board at its meeting in connection with the National Council, the total to be arranged so as to provide "Constituent State" and regional representation. The Secretary of the National Council should be a member ex officio but without vote.

This Committee should hold regular meetings semi-annually, for attendance upon which the expenses of all members may be paid, if so desired. The Committee should also meet semi-monthly ad interim for transacting the business of the Board as at present. Expenses for attendance upon these ad interim meetings should be paid only for a nucleus of eighteen of its members, one-third of whom should be women, designated by the Board when electing the Prudential Committee. At the same time other members who can attend should enjoy the full privileges of membership. This is a plan which has been found by the commissions of the National Council to operate satisfactorily. The women members in each case should be co-ordinate with the men in every respect as an integral part of the management, in order that the values of the Boards may be conserved.

B. **Departmental Secretaries,** men and women.

C. A **Cabinet** composed of the Departmental Secretaries, substantially on the present basis.

D. **Other organizations** jointly with the Home Board, such as the Commission on Missions, Promotional Council, Laymen's Advisory Committee, and Regional Committees as described below.

2. **The Home Work.** We recommend the unification of the Home Work by use of identical boards of directors, elected by the several home societies at their meetings with the National Council, this identical board to be known, while considering the whole program of the home societies, as The Congregational Home Board, with hope of ultimate corporate union under that name. The membership of such corporation when organized, would be the members of The National Council plus 150 members at large and the life members of the several consolidating home boards.

Division of the work into departments would enable this board to retain, where advisable, the present administrative and executive forces. A plan embodying such a division of functions should be left flexible for future readjustments.

This plan would bring under identical management

The American Missionary Association
The Congregational Home Missionary Society
The Congregational Church Building Society
The Congregational Sunday School Extension Society
The Congregational Publishing Society
The Congregational Education Society
The Congregational Foundation for Education.
The Congregational Board of Ministerial Relief
The Functions of the National Council in connection with the Annuity Fund for Congregational Ministers.

We recommend the assumption of the work of The Congregational Woman's Home Missionary Federation by the Promotional Council and the Regional Committees later recommended, as it is the judgment of this Committee that the maintenance of a national organization of women apart from the proposed Home Board would be contrary to the principle of unification and would stand in the way of the realization of the very objectives we are trying to reach through the unification of the present missionary agencies. At the same time we believe that the values developed by the Woman's Home Missionary organizations should not only be conserved but enlarged. To this end proposals follow looking to a still larger enlistment of women in the work of the church at home.

The consolidation of the existing societies into one corporation is in our judgment the ideal and practicable method of effecting this unification. We recognize, however, that before a corporate consolidation can be effected, serious problems, both legal and administrative, requiring perhaps special legislation, must be dealt with; and that the solution of these problems will necessarily require time and study on the part of the proposed Home Board. But we believe that the benefits of unification can be attained in large measure through identical boards without corporate consolidation at this time. We feel that it would be unfortunate if the enjoyment of these benefits were postponed during the period which would necessarily elapse before the policy of complete corporate consolidation could be carried into effect.

As a means of bringing about the earliest possible unification of the home work we make the following recommendations: (For convenience we use in these recommendations the term "Board of Directors" to describe the managing board of each society, this being the title now used by most of the societies, although in the case of The American Missionary Association, its board is known as "Executive Committee.")

A. That each of the home societies should provide that its Board of Directors consist of thirty-six members, at least one-third of whom should be women. This board should meet semi-annually. Provision should be made for an administrative committee of twelve to function with authority *ad interim*. Six of this committee should be members of the Board of Directors, and at least one-third of both groups should be women. The boards of directors and administrative committees should be so chosen as to insure rotation, the continuous service of any member being limited to a period not to exceed six years. The by-laws and, if in any cases necessary, the charters of the several societies should be amended by appropriate action to accomplish this result. So far as practicable these amendments should become effective not later than January 1, 1928.

B. That the Board of Directors of the different societies be identical in membership.

C. That the three Extension Boards consolidate, as recommended by them in their action of May 20, 1925, which is as follows:

> "That we request the Committee of Twelve to include in their report to the National Council the necessary recommendations leading to the final consolidation of the three Extension Societies in name, on the apportionment, for promotion and in administration; the legal incorporation of the three in one to be effected if the law permits it without prejudice to the holdings of the Societies."

D. That in order to effect this consolidation and to open the way for the consolidation of the other societies, as soon as they shall find this step practicable, the Executive Committee of the National Council, in co-operation with the Extension Boards, whenever the latter shall have approved the plan, cause to be organized under the Membership Corporation Law of New York (supplemented if necessary by special legislation), a corporation to be called "The Congregational Home Board" with a membership as indicated above and with corporate purposes sufficiently broad to enable it to do any of the various kinds of work within the powers of the several societies, and that the Extension Boards be consolidated with this new corporation in the manner prescribed by the Membership Corporation Law above mentioned.

1. The new corporation should have a board of thirty-six directors, at least one-third of whom should be women, this board to meet semi-annually, the Secretary of the National Council to be a member *ex officio* but without vote. These directors should be elected at the

meeting of the Home Board held in conjunction with the National Council and should be so chosen as to provide adequate "Constituent State" and regional representation.

2. The by-laws of the corporation should provide for the establishment of four departmental committees. Each of these committees should consist of twelve members, at least one-third of whom should be women, and six of whom should be members of the Board of Directors, and of these six at least one should also be a member of one of the other departmental committees. These departmental committees should be chosen by the corporation at its biennial meeting.

3. The Board of Directors of the Home Board should be identical in membership with the Boards of Directors of the several societies. The arrangement of the departmental committees subject to later adjustment by the boards should be as follows:

(a) **Committee on Church Extension** to deal with the work now done by the Extension Boards.

(b) **Committee on Educational Interests** to deal with work now done by the Education Society, the Foundation for Education and the Publishing Society.

(c) **Committee on American Missionary Association Work.**

(d) **Committee on Ministerial Pensions** to deal with the work now done by the Board of Ministerial Relief.

Such of these committees as have to do with the work of societies at any time consolidated into the Home Board should be authoritative, and bear relation to the Board of Directors similar to that now subsisting between the executive committees of the Extension Boards and their Boards of Directors. Such committees as have to do with the work of societies not, at the time, consolidated with the Home Board should be composed of the same individuals who constitute the administrative committees of the societies in question, and their duty as committees of the Home Board should be to keep the directors of the Home Board informed as to the work in their respective fields; with regard to the actual work of administration, they should function as committees of the respective societies so long as these retain their corporate identity.

4. The Secretaries of the societies consolidated in the one Home Board should become Departmental Secretaries of the Board.

5. There should be a Cabinet composed of Departmental Secretaries and secretaries of societies not consolidated, for conferences regarding united interests and for the preparation of agenda for the Board of Directors.

6. All appeals to the churches for home missionary purposes should hereafter be made under the supervision of the Promotional Council as set out below. So far as administrative work in the field is concerned the societies not consolidated with the Home Board

should continue to be operated substantially as at present, the work being conducted in the name of the society concerned.

E. That the Congregational Home Missionary Society, The Congregational Church Building Society and The Congregational Sunday School Extension Society, at their respective biennial meetings held in connection with the present meeting of the National Council, take such steps as may be necessary to inaugurate the process as involved in unification and consolidation in the manner indicated above; that the National Council make such recommendations to The Congregational Board of Ministerial Relief as shall provide for its inclusion in the Home Board, if possible.

F. That the Congregational Foundation for Education and the Congregational Educational Society effect the consolidation of their work, irrespective of ultimate consolidation with the Home Board; and we recommend that appropriate action to this end be taken by the Education Society and by the National Council, at this session.

G. That the identical Board of Directors, as soon as established, consider the desirability of a unified treasury for all the societies, including the Home Board.

H. The Pilgrim Memorial Fund is a trust fund, the entire income of which accrues for the benefit of holders of contracts of the Annuity Fund. As the trustees of this fund have no administrative duties other than making investments, computing distributable income, and paying over of income to the Annuity Fund, we see no need to change the present well co-ordinated arrangement.

I. **The Annuity Fund for Congregational Ministers** is on an entirely different basis from the other societies. The members of the National Council are not members of the Annuity Fund. Under its charter, approved by the National Council, those who hold certificates of membership in the Fund elect trustees from a list of names of eligible persons previously presented to and approved by the Council.

We recommend that this corporation should remain in the control of its members, but that the nominating powers now exercised by the National Council should be exercised by the Home Board; and that five of the trustees be members both of the Board of Directors and of the departmental Committee on Ministerial Aid. This would leave this business corporation under its own control and at the same time give it the benefit of a vital connection with the Home Board while maintaining the present administrative unity with the work of Ministerial Relief.

In order to avoid the necessity of an appeal by the Annuity Fund to the Churches, we recommend that such designation in the apportionment as the Commission on Missions may determine for the Annuity Fund be added to the designation for Ministerial Relief for transmission to the Annuity Fund.

II. RELATIONS OF STATE AND NATIONAL ORGANIZATIONS

We realize that this Committee has no official relation to the State Conferences; that these Conferences are as free to accept or reject the advices of the National Council as the individual church is free to regard or disregard the findings of the State Conference. We also know that the Conferences are eager to co-operate and we propose the following recommendations as bases for negotiations between the Boards and the Conferences.

A. **The Representative Relation.** There is growing recognition of the responsibility of the churches of a conference for missionary and extension work within their borders. This obligation is not necessarily exclusive but it rests primarily on the churches of the state. This has long been recognized by the older states and is being vigorously asserted by the newer states. With this position we are in full accord and believe that this responsibility makes the state organization the logical representative within its borders for the national missionary societies and their regional agencies.

B. **The States To Take Over Local Work.** We recommend that the directors of the Home Boards, wherever it seems to them feasible and as speedily as possible, commit the execution of all local work now done by the Extension Boards, The Education Society and The American Missionary Association to the State Conferences. This recommendation of commitment of executive work does not include any suggestion that the national societies should not make appropriations for state work. This commitment of work should be made not alone where the Conference is now self-supporting but also where it is sufficiently strong to contribute, under the total apportionment, amounts equal to the needs of the state budget, including provision for the work turned over; arrangements being made so that part of the benevolent fund of the churches of the state may be paid to the national societies, somewhat under the terms of the present plan for Co-operating States in the constitution of The Congregational Home Missionary Society. This would grant the states autonomy in administration with fraternal advice as well as financial assistance.

We recommend that the work of Ministerial Relief, State and National, be unified to promote standardization of grants and equitable distribution of funds, and commend the co-operative agreement of the State Boards of Michigan, Maine and Vermont, which is working to the satisfaction of all concerned. Each of these agreements consolidates the income of the State Board with that of the National Board with safeguards in the use of trust funds held by the State Board, and transfers pensioners on the State list to the National roll. State initiative and referendum are maintained by making the State Superintendent, or a State Committee, the representative of the work of Ministerial Relief within the State, and their recommendation is made the basis of action on any application for a grant originating within the State.

C. **Choice of Executives.** In view of the fact that the state organizations are becoming more and more the official representatives of the national societies, and in our judgment this should be so, we approve the suggestions of some of the superintendents that the state organizations in choosing their chief executives might well consult with the national societies, to insure harmony and co-operation.

D. **Co-operation at Board Meetings.** We recommend that state organizations consider the advisability of inviting representatives of the national Foreign and Home Boards to sit regularly with them at their board meetings and that the National Boards reciprocate.

E. **State Percentages.** In view of the simplification of percentages through the proposed plan, we suggest that in the future the Survey Committee of the Commission on Missions, after conference with representatives from the states and the Home and Foreign Boards, shall present at the mid-winter conference three percentages for each state, one for state work, one for the foreign work, and one for the home work; and arrange with the Home Board for subdivision of its apportionment. These percentages should then be acted on by the states, which having once adopted them should adhere to them for the entire year.

III. CO-ORDINATION AND PROMOTION

If unification in the administration of foreign and home work shall be effected as proposed above, the co-ordination of the promotional work will remain to be accomplished. For this the Commission on Missions has been established. Up to the present time the Commission has not been able to fulfill completely its purpose, because although it represented the National Council, which has constituted the majority voting constituency of the Missionary Societies since 1913, and has therefore been in legal authority over the societies, nevertheless, the Commission has not, in practice, been able to enforce its rulings. We make the following recommendations:

A. **The Commission on Missions.** In the interest of economy, but even more for the sake of the clearest mutual understanding, we recommend that the National Council name as its Commission on Missions the members of the Prudential Committee and of the Board of Directors of the Home Board, plus nine members at large, of whom one-third should be women, to be appointed by the National Council. The Commission should have Executive and Survey Committees. At least one-third of the members of each should be women. There should be at least one member at large on each of these committees. The functions of the Commission on Missions would continue substantially as at present plus those specified below. In connection with the apportionment schedule, the Commission on Missions should provide, with the concurrence of the Societies, for the payment from their treasuries of the following items:

(1) Its own budget, including that of the Promotional Council.
(2) The necessary budget of The Congregationalist.

(3) A miscellaneous fund to meet the fair share of the denomination in inter-denominational projects.

B. **A Joint Promotional Council.** The Committee recommends a Joint Promotional Council which should be an empowered Cabinet, representing the two national boards directly, and through the Commission on Missions and the State Conferences having supervision of all solicitation of funds for the entire program of benevolences.

We believe a Joint Promotional Council can be so constituted as to provide imperatively needed unification of promotion and have the highest promise of success because this is the normal outgrowth of our past practice and true to our democratic ideals.

A Council of sixteen should include five chosen by each of the two National Boards, at least one of whom should in each instance be a woman, and three chosen by the body of State Superintendents; also the General Secretary of the National Council, the Promotional Secretary and the Secretary of the Laymen's Advisory Committee, ex officiis.

The Promotional Council should be the administrative, but not the authoritative body. The Commission on Missions, and, ad interim, its Executive Committee, authoritatively represent the Boards. A Promotional Secretary who should be the general administrative officer of the Promotional Council should be elected by the Boards on nomination of the Commission on Missions. He should be co-ordinate with the promotional secretaries of the Boards. The Promotional Council should annually elect its own chairman. It should report to the Executive Committee of the Commission on Missions or to the Commission itself.

The Promotional Council should:

1st: Prepare and direct a program of promotion culminating in the Every Member Canvass or other device as time and experience may show advisable.

2nd: Develop a secondary program of promotion which may be helpful to churches not working under the standard plan.

3rd: Have general supervision of individual appeals hitherto made by the various societies, often for special pieces of work. Each society working chiefly in its own interests, has built up lists for special appeal; but these lists contain only a small percentage of the names of those Congregationalists who are of sufficient means to be able to respond to definite appeals. With reasonable regard for the confidential nature of these lists and of the past relations of each society to individuals, it is hoped that the Promotional Council can so co-ordinate such solicitation as greatly to augment the number of Congregationalists who during each year should receive special appeal, and to increase largely the sum secured from such solicitation. The development of practical plans to this end will require that the Promotional Council and the Laymen's Advisory Committee work in closest harmony with each other.

Relation with the Boards. The Promotional Council should be elected by each of the Boards as its official committee on Field Promotion, as well as by the Commission on Missions.

Secretaries of the Foreign and Home Boards should be designated to maintain vital relations between the administrative com-

mittees of the Boards and the Promotional Council. Each of these secretaries should take such part in the common promotional work as shall be arranged by him and the Promotional Council, especially in cultivating lists of individual contributors and in fostering sources of income outside the denomination.

There should be a promotional force of secretaries and others corresponding roughly to the present associate, departmental, assistant and district secretaries of the societies to be elected by the two boards acting as The Commission on Missions on nomination of the Promotional Council and to be realigned by the Promotional Council as the best good of the work shall dictate. This force should work under the immediate direction of the Promotional Secretary and report through him to the Promotional Council.

We recommend (1) that the National Council request the Commission on Missions to organize the Promotional Council as soon as possible; (2) that the National Council transmit to each of the Societies at its present biennial meeting the recommendation that its entire promotional work as provided under this section on CO-ORDINATION AND PROMOTION be conducted through its promotional committee, that is, The Commission on Missions and its Promotional Council. Specifically this should include the promotional work of the district offices and of the associate, departmental and district secretaries; the publishing and circulating of promotional literature; the preparation and distribution of stereopticon lectures; the booking of speakers; the enlargement of lists of individual givers and similar services.

C. **Joint Regional Committees.** In order to give the two Boards the fullest contacts with state organizations and the churches, and in order to make effective the plans of the Promotional Council, we recommend the creation of joint regional committees, to be comprised of both men and women and to work in close co-operation with the State organizations. These regional committees should be joint branches of the two Boards, which Boards would be responsible for working out these organizations in consultation with the States. The members of these committees should be appointed by the two Boards sitting jointly as the Commission on Missions, the number of regions and of states to be included in each region to be a matter of joint decision by the Boards. Regional secretaries, state superintendents and persons doing similar promotional work in states not having organized conferences should be members ex officiis without vote of the regional committee in their territory. These proposals with regard to appointment and functioning of the regional committees should not be construed as in any way invalidating the direct relations of state and national organizations mentioned in SECTION II of this report. The functions of these committees should be:

1. The conservation of the work and interest of the present woman's organizations and the securing of active participation in the work by corporate members of the Boards.
2. Promotional and educational work under the Promotional

Council in close co-operation with the state organizations so as to correlate the common work of each region as a whole.

3. The promotion of regional conferences, including inspirational gatherings.

4. The carrying on of certain services now rendered by the district offices and secretaries.

These regional committees may be built upon the present district organization of the Woman's Home Missionary Federation. They may also take over some of the district offices of the Boards. Other district offices may be discontinued. District offices should not be carried by the Boards themselves unless in certain cases it is found impracticable for the regional committees or state organizations to take them over.

These regional committees should be the agents of the two Boards in promoting all the interests of both Boards and of the individual churches. They should be made up of both men and women, and we express the hope that there may be associated with them a system of women's organizations formed by the uniting of the Branches of the Woman's Boards and the Unions of the Woman's Home Missionary Federation from local church organizations up to district organizations. This would utilize the voluntary organizations now in existence and at the same time bring the "Foreign" and "Home" women together and place them behind the whole program of the Church. We recommend that the necessary cost of maintaining the offices of the joint regional committees be borne by the two boards but that insofar as these regional organizations are utilized for promotional work under the Promotional Council the additional expenses incurred on this account should be borne by The Commission on Missions, or by the states where they so desire.

D. **Women's Work.** This would retain distinctive women's organizations, existing because of the basic fact that many more women than men have free time for church work; it would place the women unitedly back of all church interests and responsibilities instead of behind only part of them, and it would do away with the duplication and the lack of direct contact involved in separate national women's organizations, because the local women's organizations would head up into the regional committees and through them and the Promotional Council into the two missionary boards. In many of the states the women's organizations might head up into state organizations, and these into regional committees. This detail we leave to be worked out by the women and the Promotional Council.

The women's organizations should be responsible in the local churches for:

1. Educational and promotional work in co-operation with the Promotional Council. This should include the establishing of contracts between churches and projects now known as "pledged work."
2. Enlisting women in box work (so far as this may wisely be perpetuated), and in various practical forms of relief work.
3. Promoting organizations for women in the local churches and ad-

vising with state leaders on the adjustment of various state and district organizations.
4. Maintaining inter-denominational relations.

IV. THE CONSOLIDATION OF MAGAZINES

(On October 22, 1925, the National Council accepted Sections I, II, III and V and referred Section IV back to the Committee of Twelve for report to the National Council in 1927.)

V. GENERAL PROVISION

This proposal deals with the affairs of what are in fact several distinct corporations, which have separate properties and separate control over various trust funds. It is the purpose that all trust funds shall be faithfully conserved and administered according to the expressed wish of the donors and in all respects according to law and good conscience; therefore, notwithstanding anything elsewhere in this proposal written, it is to be understood to be the meaning of this proposal that as a condition precedent to the action of the several societies in taking the steps herein proposed, or any of them, each shall satisfy itself that the step proposed to be taken can be taken without violating any of the provisions of the trusts involved, and this shall include the prior submission of the matter to the courts, for their judgment, where that procedure shall seem wise and can be done.

We believe that the program we have suggested is expressive of the present desire of our church membership, that it will bring about considerable economies; that it will increase efficiency of administration, remove present confusion in the approach to the churches and individuals; that it will humanize and spiritualize the missionary appeal, enlarge the number of those who will have interest in our Missionary enterprises, and that it will materially strengthen our denominational life.

CONSIDERATIONS WHICH LED TO THE FOREGOING REPORT

1. **Humanizing and spiritualizing the missionary appeal.** We feel the necessity of minimizing mechanics. Machinery there must be but it should be the simplest and most efficient. At present state missionary committees and local churches, as also the body of individual givers, may be approached by eight agencies, namely, (1) the Commission on Missions in behalf of the total apportionment; (2) the American Board; (3) the Woman's Board; (4) the Extension Boards consisting of three Societies; (5) the American Missionary Association; (6) the Education Society; (7) the Ministerial Boards, consisting of the Board of Ministerial Relief and the supplementary funds for the Annuity Fund; (8) the Foundation for Education. Also the Woman's Unions of the several states approach the women of the churches. There are eleven items in the apportionment.

Here is so much machinery that humanizing and spiritualizing are difficult. The Committee believe that there should be more per-

sonal contact. To establish personal contact with eight or nine different agencies is practically impossible. In consequence we have a mechanical apportionment with little possibility for humanizing.

We conceive that with a single promotional agency embracing all the contacts it will be possible to deal personally with any church which desires it and to establish contacts with many times the number of individuals now interested. Where any one society on a limited budget and for a limited contribution could not afford such relationships, and where now they would not be possible because of the forbidding number of approaches, one body with a large appeal and correspondingly large resources can establish these connections effectively.

So also where no one of eight organizations would have resources for leadership in cultivating inspirational approaches, a single body embracing the total program and backed by the total expense budget would be able to do this effectively.

The result would be that many churches would be raising missionary money for work in which they are interested rather than for a budget to which they try to be loyal; that many individuals who can give largely but would never otherwise be interested, would be reached, and that many individuals and many churches would be giving from spiritual motives plus their loyalty rather than from loyalty alone.

2. **Economy.** By economy the Committee means the making of every dollar go just as far as that dollar can be made to go. While therefore the plan proposed might not result in spending any less money—for example, in publicity and promotion—we expect that the expenditure of the same amount of money would yield far larger results; that is, it would mean spending a lesser proportion of our money in raising the money. We also believe that there would be some saving in the cost of administration of missionary work.

3. **Efficiency.** By this we mean getting more work done and getting it better done for the same expenditure.

(a) The consolidation of offices.

Here savings are obvious—such items as rent, telephone, stenographic service, shipping facilities, office management, printing, bookkeeping and office secretaries.

(b) The elimination of overlapping. On the foreign field in some missions there are two sources of administrative authority; in some three; and in some even four, involving separate sets of books, inflexibility of budgets and complications in administration. There is also real overlapping in the work of the home societies.

These evils would be greatly lessened, if not actually eliminated, by the better understanding of the whole problem, which we believe would result from the proposed plan.

(c) Increased ability to meet new emergencies and larger opportunities. In any growing work there must be the development of new opportunities. Such demands sometimes do not readily fall within the functions of any one of several organizations, but where all home organizations are united they can be readily taken up by a Board of Directors responsible for the whole field.

(d) Efficiency in promotion. The endeavor to co-ordinate the

activity of eight separately administered promotional staffs has been expensive and not infrequently ineffective, in spite of the best intention on the part of all. We believe that a promotional council such as proposed, with full authority for the total work, would speedily prove its efficiency.

(e) Desirable flexibility of the budget. Under the present organization it takes two years or more to accomplish any desired modification in the distribution of apportionment moneys. Of course most careful safeguard should be placed around designated funds, but it should be possible for the givers of missionary money to make strategic redistribution of that money without embarrassing circumvention. This would be possible under the plan proposed.

(f) A commanding periodical. It is fair to say that probably less than 75,000 Congregationalists out of nearly 900,000 read at all either of our missionary magazines. It is reasonable to hope that this number could readily be tripled or quadrupled if we had a single commanding periodical. With such a periodical we could hope not only to maintain all the values inherent in the present plan, but to increase those values materially. More friends for both home and foreign missions, and more intelligent friends, should be found. It is quite as important for the church to cultivate the missionary constituency of the future as to keep in touch with that of the past and present.

4. **Simpler and better relationships.** At present it is necessary for each state organization to relate itself to the work of the Commission on Missions on one hand and on the other to the work of each of the missionary groups. The result is unsatisfactory. Under the proposed plan the states could maintain intelligent and sympathetic relationships with two boards as well as with the Commission, while closer contacts would bring about better mutual understanding and more active co-operation between states and boards.

5. **Principle of Unification.** The most important change in which each society is asked to concur is in the observance of the principle of administrative unification by the election of an identical board of directors. Legal consolidation is urged upon no society unless convinced (a) that the law permits, (b) that efficiency in service will be increased, (c) that the step can be effected without prejudice to the Society's holdings.

6 **All for Each.** Under either unification or consolidation, each society, as it presents its most important and difficult problems, will be reinforced by the counsel, endorsement and active support of all the others.

7. **Other Denominations.** The need of merger arose in the Congregational denomination quite apart from other denominations. The Committee, however, is reinforced in its conviction by the discovery that not less than ten other denominations, among them the major denominations, are taking steps in the same direction.

8. **Conclusion.** The simplification proposed should increase the efficiency of administrative organization. A row of friendly but unrelated societies become departments of a single enterprise, resulting in no loss of efficient detailed attention to the departmental program but in a new unity of outlook in the accomplishment of the entire task.

THE PLACE OF RELIGION IN AMERICA

ADDRESS BY PRESIDENT COOLIDGE

MR. MODERATOR, MEMBERS OF THE COUNCIL:

It is my understanding that the purpose of this Council is to enlarge and improve the moral and spiritual life of the Nation. While I appreciate that its purpose is religious rather than political, I have felt a propriety in coming here because of my belief in the necessity for a growing reliance of the political success of our Government upon the religious convictions of our people.

Everyone recognizes that our modern life has become more and more complex. It has become more and more interdependent. This is true in our economic life; it is true in our political life. With the extension of knowledge and science, with the new powers that these have conferred, there are a multitude of ways and opportunities for committing crime, for doing wrongs which result in personal and property injury to others, and for perverting that which ought to minister to our well-being to the service of evil ends which in former days did not exist. New occasions have been opened for the turning of the instrumentalities of government, which ought to be used for the public welfare, into the service of selfish and misguided interests. Temptations have been both multiplied and intensified. The perils both to the individual and to society have in numerous ways been increased manyfold.

It is notorious that crime and violence always follow in the wake of war. It appears to be the rule that there is a dissolution of the old restraints, brought about by the reaction which follows from the severe discipline and nervous tension of an era of conflict. These may be, and probably are, a temporary state which will tend to disappear with the mere passage of time. But too many of our people have found oftentimes to their sorrow that the privileges of liberty instead of being easy to enjoy are in reality highly difficult responsibilities, requiring the utmost of effort for success. Nor can it be denied that on the part of some there is a tendency to disregard too many of the former standards of society and too much of the former influence of authority.

Another characteristic of our present state of civilization, which has already been noted and commented upon, is the disposition of those who are less well equipped to receive the benefits of the modern state of society through bearing its burdens to attempt to resist all efforts to subject them to the necessary restraints and discipline, and to try to tear down and destroy the results which others have secured by generations of constant effort. What others have accumulated through industry and self-denial they propose to seize and to dissipate and destroy through indolence and self-indulgence without compensation to its rightful owners. Lawlessness is altogether too prevalent and a lack of respect for government and the conventions of enlightened society is altogether too apparent.

It is because I do not know of any political method of adequately dealing with these difficulties that I have ventured to bring them to the attention of this Council.

It is natural to attempt to shift the blame from ourselves to others when evil conditions arise. It is always easy to criticize the Government for failure to reform all morals, to prevent all crime, and generally to abolish all evil. I have great faith in the local and

national governments of the United States, but much of this field is beyond their reach. They were not established to discharge this duty; they are utterly unable to accomplish it. The chief function of organized government is to maintain order, provide security for persons and property, and set up the instrumentalities for the administration of justice. This means the making, interpretation, and the execution of the law through the legislature, the judiciary, the executive, and all the various machinery of administration which these imply. But it ought always to be remembered that our institutions have undertaken to recognize that the human mind is and must be free. This is one of the reasons why it is neither practical nor justifiable to impose upon the Government the responsibility for the ultimate provision of the instrumentalities which minister to the spiritual life.

It is true that the Government can aid, and is aiding, in the solution of some of the problems to which I have already referred. Without doubt the law acts as a deterrent to wrongdoing and will usually go a long way in the repression of crime. But this reaches its highest application only when there is a very healthy and determined public sentiment in favor of the observance of the law. The utmost ingenuity on the part of the police powers will be substantially all wasted, in an effort to enforce the law, if there does not exist a strong and vigorous determination on the part of the people to observe the law. Such a determination can not be produced by the Government. My own opinion is that it is furnished by religion.

Another contribution of great benefit, which is carried on so successfully by the local public authorities, is that of education. It is well known that ignorance and vice and crime all flourish together. Our local schools which are sanctioned by the States and cherished by the National Government are institutions of enormous value not only in providing learning for our youth but in removing the prejudices which naturally would exist among various racial groups and bringing the rising generation to a common understanding. With few exceptions those who come to us as enemies of society are so because they have always found society enemies to them. Education in the elements and fundamentals of the American principles of human relationship has seldom failed to secure their allegiance. But the mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise increase the power for evil. An intellectual growth will only add to our confusion unless it is accompanied by a moral growth. I do not know of any source of moral power other than that which comes from religion.

But there is another and more basic reason why the Government can not supply the source and motive for the complete reformation of society. In the progress of the human race religious beliefs were developed before the formation of governments. It is my understanding that government rests on religion. While in our own country we have wisely separated the church and the state in order to emancipate faith from all political interference, nevertheless the forms and theories of our Government were laid in accordance with the prevailing religious convictions of the people. The great revival of the middle of the eighteenth century had a marked influence upon our Revolutionary period. The claim to the right to freedom, the claim to the right to equality, with the resultant right to self-government—the rule of the people—have no foundation other than the common brotherhood of man derived from the common fatherhood of God. The righteous authority of the law depends for its sanction upon its harmony with the righteous authority of the

Almighty. If this faith is set aside, the foundations of our institutions fail, the citizen is deposed from the high estate which he holds as amenable to a universal conscience, society reverts to a system of class and caste, and the government instead of being imposed by reason from within is imposed by force from without. Freedom and democracy would give way to despotism and slavery. I do not know of any adequate support for our form of government except that which comes from religion.

Our history has been marked by the contributions which have been made by clergymen to the cause of education and government. I need only to remind you that the Rev. Thomas Shepherd was the leading influence in the establishment of the first college in the United States, chartered in Massachusetts in 1636. Two years later at Hartford the Rev. Thomas Hooker was declaring the fundamental principles upon which the American Republic was to rest, which was supplemented early in the next century at Ipswich by the writings and sermons of the Rev. John Wise. It is my understanding that these eminent divines were preaching good Congregational doctrine, though of course many other denominations have just as vigorously supported the same principles. These contributions were not made in any narrow or lay sense, but resulted from the broad general teachings of the necessity for an enlightened and consecrated people, and from the conclusions drawn from their theology as to the relations of men to each other and to their God. The teaching of religion necessarily taught education and government.

It is on this theory that our institutions of government rest. We do not look upon the authority of the state as something imposed by a selected few upon the masses of the people through the special dispensation of divine right or by the force of military power, but we rather recognize the universal divine right including all the people to govern themselves in accordance with the dictates of a common conscience. If the people are the government it can not rise above them; it can not furnish them with something they do not have; it will be what they are. This is true representation. The government will be able to get out of the people only such virtue as religion has placed there. If society resists wrongdoing by punishment, as it must do unless it is willing to approve it through failure to resist it, for there is no middle ground, it may protect itself as it is justified in doing by restraining a criminal, but that in and of itself does not reform him. It is only a treatment of a symptom. It does not eradicate the disease. It does not make the community virtuous. No amount of restraint, no amount of law can do that. If our political and social standards are the result of an enlightened conscience, then their perfection depends upon securing a more enlightened conscience. Thomas Shepherd was not a great moral leader because he believed in promoting education. He believed in promoting education because he was a great moral leader. Thomas Hooker and John Wise were not great spiritual lights because they declared the principles of sound government. They declared the principles of sound government because they were great spiritual lights. It is necessary to do something more than to have government treat symptoms. If we are to preserve what we already have and provide for further reformation, we must become a nation of partakers of the spirit of Shepherd and Hooker and Wise, or, as the clergy tell us, we must become partakers of the spirit of the Great Master. This way is outside the government. It is the realm of religion.

It is this absolute necessity for support of the Government outside itself, through religion, that I wish to impress upon this assembly. Without that support political effort would be practically

fruitless. It is not in any denominational or any narrow and technical sense that I refer to religion. I mean to include all that can be brought within that broad general definition. While I regard the clergy as the greatest power for religious teaching that we have, I do not refer to them alone. I am conscious that the example of devoted men and women, the result of the inevitable social relations, and above all the influence of piety in the home, are all forces of enormous significance. While certain formalities of the past may have lost the hold they once had, I do not see any diminution in the steadfastness of the religious convictions of the people. If these were broken down, society might go on for a time under its own momentum, but it would be headed for destruction. We do not possess any other enlightening force. We do not have any other hope for the reform and perfection of society. There is no other method by which we can "have life and have it more abundantly."

While I have pointed out some of the difficulties and perils with which we are threatened at the present time, and while I believe we may well heed them and be warned by them, it is by no means my desire to sound any note of discouragement. The very fact that amid all the complexities and distractions of our present life we are still maintaining unimpaired the foundations of our institutions, constantly increasing the rectitude with which the great business affairs of our country are conducted, all the while improving our educational facilities, answering more and more generously to the calls of public and private charity, continually enlarging the field of art, giving more and more attention to the humanities, and becoming more and more responsive to spiritual things, appears to me to be incontrovertible evidence that though it may be practiced in a somewhat different manner than formerly the deep and abiding faith of our people in religion has not diminished but has increased.

I have tried to indicate what I think the country needs in the way of help under present conditions. It needs more religion. If there are any general failures in the enforcement of the law, it is because there have first been general failures in the disposition to observe the law. I can conceive of no adequate remedy for the evils which beset society except through the influences of religion. There is no form of education which will not fail, there is no form of government which will not fail, there is no form of reward which will not fail. Redemption must come through sacrifice, and sacrifice is the essence of religion. It will be of untold benefit if there is a broader comprehension of this principle by the public and a continued preaching of this crusade by the clergy. It is only through these avenues, by a constant renewal and extension of our faith, that we can expect to enlarge and improve the moral and spiritual life of the Nation. Without that faith all that we have of an enlightened civilization can not endure.

THE PURITAN PRINCIPLE OF CHRISTIAN FELLOWSHIP

By Rev. Rockwell Harmon Potter, D.D.

"Behold how these Christians love one another." So tradition affirms that the ancient Mediterranean world looking upon the Apostolic Church, bore witness both to the fellowship of the Christians and to its own amazement in beholding the bonds of Christian love which united them.

"And this is His commandment that we should believe in the name of His Son Jesus and love one another, even as He gave us testified the apostle whom Jesus loved, who as a youth had leaned upon His breast and who as a man had testified to the experience that had redeemed and illumined his life.

"These things I command you that ye may love one another." commandment. And hereby we know that He abideth in us." So So spake Jesus unto His disciples gathered in the Upper Room beneath the strangely mingled shadows of their coming fear and sorrow.

The love of the Christians one for another was their first witness and their most effective witness to the experience of the love of God which they proclaimed in their gospel. The love of the Christians for one another was the first and the most effective witness of the Christian Church to the love of God for men, which they proclaimed as the hope of the world's life. Nothing could avail to darken the shining of this clear testimony. Nothing could avail to hinder the reach of this experience into the hearts of men. Nothing could avail to hinder the lift of this power of God manifest in the Christian life as it laid hold of the hearts of men to bear them up to the heart of the Eternal Father.

When Christians have loved one another they have always borne effective witness to the truth that God has loved them. When Christians have loved one another they have never been able to do otherwise than to love mankind. When Christians have loved one another they have found that this their own experience has ever been the most effective testimony to the Gospel of God on their lips, which proclaims that God loves mankind.

He who turns from the contemplation of the holy love of the first Christians for one another to look upon the hosts of those who are named with the name of Jesus in the modern world of the twentieth century asks with a strange bewilderment, "What has become of the love of the Christians? Here is faith witnessed in creeds and confessions and councils and convocations. Here is hope witnessed in plans and programs, in institutions and ordinances, but where is love?" For to the hasty eye, even though it be within the Church and sympathetic, modern Christianity lacks the note of love. Discussions and debates, charges and counter charges, parties and programs, courts and conventicles—these bear no witness to love.

Now we who know the Church, we who are in the Church, we who love the Church, know that love is here. It is in the fellowship of the congregation, breathing through their prayers and hymns, rising like incense where the love of God is invoked in assemblies of worship. It is in the service of the Christian people ministered from one to another in gracious deeds, offered in sacrificial devotion as each Church reaches forth the hand of help in its own place to those

that are near and to those that are far. It is in the fellowship of the denomination, in the bonds of brethren united to bear a common witness and to offer a common service. It is in the fellowship of the Christians in our communities, in our countries and in the world, who are deeply conscious of the holy bonds of loyalty one to another which reach above and beneath and through the walls of our separations and distinctions in organization, ever seeking to unite all those who love the Lord Jesus in the service of all those whom He loves.

But we have not made Christian love the dominant note in modern Christian life. Until we do the world will not believe us when we tell them that God is love, that God loves us, that God loves them as He loves us and that the hope of the world's life lies in learning this truth and in transmitting this power from the heart of the Eternal God into the living relationships of mankind.

We have tried to make the world know this and feel this by organization. We have said, "Let us give such obedience to the Christian organization that the world will come to know that God is love and that God loves the world, for this is the gospel of Jesus." But the world was not long impressed by the witness of organization to love. The world is less and less impressed by the witness of organization to love. The world of the future is not going to be impressed by the witness of organization to love. Organization is patently human. It is too manifestly mechanical. It does not and it will not tell the love story of the ages to the wistful heart of the world's life.

We have tried to do it by opinion. We have assembled our councils, we have gathered our scholars, we have collated our knowledge, we have set down our judgments, we have fashioned our creeds. We have sought to achieve the expression of love by declaring the identity of our opinions. But opinions have little to do with love. The world was not long impressed by the boasted identity of Christian opinion. The world is less and less impressed by the proclamation of the identity of Christian opinion. The world has a mind and it knows the minds of men and it doubts the reality of such identity, and if it were convinced of that reality its heart would be left cold. Identity of opinion does not tell the story of love to the waiting heart of a weary world.

We have tried to do it by united loyalty to a common history. We have named over the saints and the apostles and the martyrs and dedicated days and festivals to their memory. We have listed the great days and the great years and the great centuries and the great acts and deeds that have signalized them. We have sung their praises and gathered no little strength from their recollection, but the world is not greatly impressed. It is not deeply moved by those whose eyes are turned backward on the path of history. The world is less and less impressed, the world will be less and less moved by the spectacle of a Church engaged in the contemplation of its own past. The love story of the world cannot be told in the past tense.

Our fathers, the Pilgrims and the Puritans, joined their hands and their hearts under the shining light of that vision to seek to tell the love story of the world not by proclaiming obedience to an organization and not by seeking to enforce, or even to declare identity of opinion, still less by seeking to inspire loyalty to a common history. They sought to tell the love story of the world by the declaration of a common purpose, by the confession of a common ideal, by undertaking together a common task in bonds of mutual sympathy and loyalty and hope. They gathered their Churches not by a word of obedience nor by a creed of opinion nor by a tradition of history but by the inspiration of a great purpose dimly discerned, of a great challenge deeply felt, of a great ideal seen shining above

and beyond and within; by a great hope, glimpsed through clouds and darkness, held fast through the night in great trust that the morning comes.

These our fathers in the faith had the intrepid souls of great mariners. They dared to sail under sealed orders. They put out upon the sea of human thought pledged to follow whithersoever the Spirit of the God of truth might guide. They dared to give allegiance to the discoveries God had made to them only because they dared to pledge allegiance to what discoveries He would hereafter make. What a courage was in their stout hearts! It was like the courage of the loyal souls who sailed with Columbus. It was like the courage of those dauntless men of the North who gave themselves in their frail boat to fly on the wings of the air over the top of the earth. Out of such courage great love is born. By such courage great love is revealed. Those who rose from their knees after Robinson's prayer were bound together by deathless bonds. They had committeed themselves to each other because they had committed themselves together to God to seek light, more light and ever more light, and they had pledged their fortunes and their souls to follow whithersoever that light might lead.

They were united in obedience but not in an obedience to a rule laid down, to a law set forth, to a ritual or an observance or an organization established. They were united in obedience to the will of God dimly but increasingly discerned, ever reaching outward upon the life of man and ever reaching inward into the soul of man, with new revelations of those things which it hath not entered into the heart of man to conceive, even those things which God hath prepared for them that love Him and hath prepared also for all those whom He loves, "from whom every family in heaven and on earth is named." They glimpsed the truth that as the truth of God cannot by any man, or even by any men at any time, be completely comprehended, delimited and defined, so neither can the will of God by any man, or by any men, at any time be fully and accurately defined in statutes of man's legislation or ordinances of man's prescription. They were united in the high search to discover the will of God for themselves, for every man in his own life, for their life together in their little threatened communities on the seaboard and for the life of mankind reaching so immeasurably beyond the wildest dreams of their imagination. They pledged themselves ever to seek to know the will of God, searching the scriptures to discern it in far history, searching the gospels to discern it in the Word made Flesh, searching the world of nature to discern it on the stony tables of the rocks and in the quivering cells of manifold life, seeking to discern it in their own souls and in the soul of man where the Spirit of the living God speaks with unutterable yearning to make known His purpose of good.

And again they sailed under sealed orders. They pledged themselves to follow that will of God made known to them and to follow that will of God to be made known to them. Pilgrims they were and pioneers like Abram of old, going forth not knowing whither they went but pledged to order their going by the continuously opening purpose of God, disclosing ever to their eager eyes the new duties of their new occasions and committed each to the others and all of them to God to fulfill their new duties up to the last full measure of their brave devotion.

Brethren beloved, messengers of the Churches, in the spirit of our fathers are we come to the civic center of that nation for which they prayed but the range and reach of which they little dreamed. For we confess today that we are united in striving to know both the truth and the will of God and in our purpose to walk in the ways of the Lord "made known or to be made known to us."

This is the bond of our fellowship, the courage and faith of those who, seeking the will of God, do learn that His purpose is the establishment of righteousness and justice, of mercy and peace in the relationships of men, in their families and communities, in their states and nations and races; the courage and faith of those who believe that they increasingly discern what this means in the rooting out of ancient wrongs, in the rebuilding after a fairer fashion of the political and social and economic order, in the remolding after the mind of the Master of the passions and thoughts, the attitudes and policies of nations and races that there may be fashioned in them and through them the fulfillment of the fair dreams of the seers concerning the coming of the City of our God.

This is the meaning and the spirit of our Churches and our missions and our missionaries. This is the meaning and the spirit of our deliberations and councils and deliverances. We are seeking to understand our religion. We are seeking to learn how to use it. For we are united in a great conviction that in the gospel of Jesus at the heart of our ancient faith there lies the secret of the world's hope, the possibility of the blessedness of human life wrought in the fashion and in the power of the eternal love of God.

We have tried the Puritan principle of Christian fellowship and we find it good. We believe that through it we are learning how to tell the love story of the world. We are come to bear witness to the experience that is ours. At a time when the hearts of the Christian world are saddened by the surface dissensions and disputes that so quickly catch the eye and the ear of a world all too ready to point the finger of scorn, we eagerly testify that Christian fellowship is possible without obedience to organization, without identity of opinion, without slavish following of tradition. It is possible to be achieved by unity of spirit, by community of feeling, by the united following of an ideal, by united sharing in a common purpose, by united undertaking of great enterprise for the enlightenment of the mind with the knowledge of God and for the empowering of the will with energy to fulfill the divine purpose.

We dare to believe that our unity is real, we dare to believe that it is efficient. We dare to hope that it may become eloquent, eloquent to tell the story of the love of God for all mankind.

Here at the nation's Capital we are heartened in this our faith, for so is unity being achieved in the nation. Not solely by loyalty to a common, patriotic tradition are we one out of many, certainly not by identity of political opinion, much less by enforced submission and obedience to authoritative centralized control, we are willingly, eagerly, effectively and eloquently becoming one people in the nation by unity of spirit, by common quest for the greater social values, by increasing conviction that the purpose of God leads America onward in the family of nations upon a path of honorable service for the welfare of her people and for the good of mankind.

The federal principle which in political life is making America a nation—is it not, in the Church of the living God the Puritan principle of Christian fellowship? May it not achieve the answer to the prayer of the Lord Jesus and increasingly, effectively and eloquently tell the story of the eternal love so that mankind shall hear, and hearing, believe, and believing, achieve, and achieving, rejoice?

THE GOSPEL IN THE PRESENT AGE

By Rev. Carl S. Patton, D.D.

"Finally, brethren, pray for us, that the Gospel may have free course and be glorified." 1 Thess. 3.1.

In its essence the Gospel of Jesus Christ is a simple thing; just the great message of Jesus that God is Love, and that He will have His children live a life of love and service in the world. But in its application, the gospel is as complex as life itself. It is never the same old thing. It is always new, forever changing, always growing to meet the new need of the new age.

There are, pre-eminently, three fields in which the gospel, in our day, is called upon to adjust itself to new conditions, and to speak a clear word of guidance to a world in great perplexity. They are, "The Intellectual Field, The Social Field, The International Field."

I. The Intellectual Field.

In the Intellectual Field the great task of the gospel in our time, is to adjust itself to what men now know concerning our world. Such intellectual adjustments are nothing new in the history of Christianity. The gospel has made them, many times. For the gospel came into a world that was regarded as flat with a solid firmament spread out above it. Around the edges of it were the oceans. Jerusalem was its center; and around it, as if to do it honor, moved the sun, moon and stars. Then came the suspicion that the sun did not go around the earth, that it might be round instead of flat, that there might be people on the other side of it; that, in fact, it might not be the center of the universe at all, but only a little back star in a little back alley of one little system—just a little speck in an unfathomable universe. So the gospel had to adjust itself to the Copernican astronomy.

Many such adjustments the gospel has made for itself. But one such adjustment as far-reaching in its consequences and as difficult in its making as any the gospel has ever gone through, it has been making in our time. The gospel came into a world regarded as static, made once for all as God intended it to remain. From the days of the great Greek thinkers, glimpses had indeed been caught, of the truth that God works by processes which his children can trace. As time went on, evidence accumulated that the world was vastly older than we had supposed, and that it had not always been as we now see it. Men began to suspect that the human family was not so young as we had assumed, and that even man, with all the wonder of his intelligence and the unfathomed reaches of his spirit, was not unrelated to the world in which he lived, but was part and parcel of all the life that is. Finally, all this burst upon the world with a sudden and confusing brilliancy, in the doctrine of evolution elaborated by Charles Darwin and his co-workers and successors in the latter part of the last century.

When one considers the vastness of the step from a static to a living universe, and the haste with which we have been pushed to take that step, he will not wonder that there has been some confusion about it, nor that we have not yet altogether accomplished it. It took the Hebrew people five hundred, perhaps a thousand years, to pass from a God who walked in the garden in the cool of a day, and shut the door of the ark after Noah, and came down to verify the report he had heard concerning Sodom, to the God who inhabiteth eternity and dwelleth also in the humble and the contrite heart. From a God

who once upon a time made the world and all things and creatures in it, and closed his week's work and called it good, and rested, to a God who creates now as He has always created and who lives some part of the ceaseless life of His infinite and eternal activity right here and now before our eyes, is quite as long a step. But we have been asked to take it, not in five hundred or a thousand years, but within the life time of one or two generations. The doctrine of evolution like any other doctrine, scientific or religious, is easy to accept upon authority. But to understand it, to clear it from misstatements and false inferences, to see its larger meanings, to find a place for it in a spiritual universe, and to draw from it its contribution to religious thought, is not an easy matter. It is a long, involved and difficult task. The old story of how God had made the world was so simple; the new story is so complex, so long, so blurred in spots, so hard to make out; piety has so long been tied up with the older conception, that it is the most natural thing in the world for good people to be confused, perplexed, or even scandalized, by the new light that has broken over us.

Some fun has been made of America, and some not very kindly comparisons have been drawn between our culture and that of some parts of the world, because of our recent spectacular attempts to settle a great scientific doctrine in an unscientific way. I have read the statement that such a thing as recently happened in Tennessee could not happen in Great Britain. But it is precisely the sort of thing that did happen in Great Britain sixty years ago. That it happened in England then instead of now, is due to the simply historical fact that the great progenitors of the evolutionary doctrine lived in England and not in America. The battle of which they were the heralds naturally came to issue quicker at home than abroad. There are undoubtedly many sections of Great Britain which, if they were self-governing states, making their own laws and conducting their own courts as Tennessee does, might just as easily be stirred to action against the evolutionary view. There is no country, in Christendom yet, in which the great body of the population understandingly accepts the doctrine of evolution. Scientists everywhere accept it. Most people who have time to understand it, accept it. But it would be a great mistake to assume that it is only in America, and only in one or two states in America, that Christian people fail to understand or refuse to accept it. That is true, yet, of the great body of the Christian population everywhere. And it is not to be wondered at.

But the doctrine of evolution seems to be true. If it were not for that, we should not need to bother about it, either to adjust ourselves to it, or to refute it. We could just forget it. But it seems to be true. However it may be modified in one particular or another, it seems to be the best account we can give of how God has brought us this far. There is not the slightest prospect that the thinking world will abandon it for any other and competing theory.

That being the case, the first thing we have to do is to get our gospel adjusted to it. We cannot, successfully, continue to deny what the whole trend of modern knowledge makes every day more certain. We cannot successfully appear to our people to forget on Sunday what they know the rest of the week. To shut our eyes to the greatest, most far-reaching, most fruitful scientific idea of modern times, and to keep our mouths shut about it, as if it were a thing with which God had nothing to do, and which somehow throws Jesus Christ into the shadow, is no way to get our gospel home to the heart of this present time. We must, at the least, have a gospel that is not threatened with destruction every time something new is discovered about the world in which we live.

That is the least. That is the minimum, without which we cannot, before long get a hearing for our gospel among educated people. But this minimum is far from enough. If we can merely keep our gospel, in the face of advancing knowledge, we shall be merely holding our own. And that is never enough. And never necessary. If the Gospel of Jesus Christ is true; if the great spiritual principles that lie at the bottom of it are the same that God had woven back and forth into the structure of the universe at large, then every discovery that man can make about himself or his world, will not merely leave the gospel where it was, but will put it that much ahead. So it will be here. As we lay down the weapons of our controversy, we shall not merely find the old gospel still in our hands, but it and all of us transfigured by the more immediate presence of the God who, as upon the first morning of creation, still works his daily work in the world.

II. The Social Field.

More significant than any intellectual changes that are coming to the gospel in our time, is the well-known shifting of its emphasis from the personal to the social. I know all that can be said here by way of caution and demurrer. The gospel is still a personal thing. Like the voice of your oldest friend, like the face of your mother or your child, like the life blood in your veins, like your own soul to yourself, so intimate and personal is the Gospel of Jesus Christ. I know that. I know also that the preacher is not a political economist. The New Testament is not a treatise on sociology. Jesus was no social reformer. Good will is not enough. If all the preachers in all the world should declare every Sunday that we must have the Spirit of Christ in our industries and in our commerce, all that shouting, no matter how sincere and earnest, would offer no short-cut to the kingdom of God in the earth. All this is obvious. Let it be admitted.

But it does not touch the point. Nor is it a matter of isolated instances or particular questions alone—child labor, wages, trade-unionism, the right or wrong of this particular strike or the other. One cannot believe or preach the social gospel who has no opinion, or who is afraid to utter it, on particular social issues like these. But there is something back of and beneath all these particular questions. There is an attitude that should pervade the Christian mind, and a point-of-view from which the Christian, in this present time, should approach those and all other such questions. That economic laws are also human. That they can be changed as men change, and they can be turned to human welfare and not to human destruction. That the organization of the world is not now and never has been, ideal, or in any deep sense Christian. That there is nothing sacred about the present status. It bears no evidence of having been created by divine wisdom to remain forever as it now is. That a better, fairer, juster, more Christian arrangement of the affairs of life is always possible, and it is the business of the Christian man to push hard for it. That a gospel that makes no appeal to the weak and the dispossessed of the earth is a stranger to the gospel that Jesus preached. That there is no spiritual life uninfluenced by the house a man lives in, the job he works at, the wages he draws, and these common matters. That all industrial and economic questions no gospel worth the name that does not push its saving way into all have a moral and spiritual side to them, and no stable civilization can be built upon any other principle than that of justice. That no nation need fear anything within itself except injustice. And even justice itself is a flying goal, not to be found forever in any one

arrangement. All these convictions, I take it, are part of the enlightened, the Christian consciousness, of the present time.

And no calamity could be greater than that, because we have much else to say, or because we have said this so often and nobody has heeded, or because some people have felt hurt at our saying it, or for any other reason, we should lapse from the high level of this social gospel to any smaller and less significant message. It is better for the gospel, and for its reputation among serious men, that one preacher in every ten should go off on some tangent in his desire for human improvement, than that we should all keep our mouths closed about it. If congregations have to be held together by turning their backs and shutting their eyes to what is wrong with human society, what are they good for after they are held together? It is not to the point that we should be told that we do not know the way out of the industrial labyrinth. Some things we know. And these things we know are the clues to every way out. We know it is absurd that a nation should not have the power to protect its own children. We know it is not ideal that industry should be organized for the production of goods, with hardly an incidental squint at the production or the maintenance of humanity from whom the goods are made. We know that the next great step ahead is the curtailment of autocracy and the advancement of democracy in industry. We know that when the church bids men be content with the injustices of this world and hope for their reward in heaven, we have given them stones instead of bread. We know that there is no "simple gospel" for a complex world like this one. All these things and others like them we do most surely know. So long as we hold our commission from Jesus Christ we cannot forget them if we would. And it would be better, a thousand times better, for the salvation of preachers and people and the whole round world, that no fine churches be built, no big endowments be raised, no fine choirs send up their praise to God, no preachers ride in automobiles, that the church be poor and despised again as she was in days of Paul, than for the world to know, or even to suspect, that Christian men have no mind about these matters or are afraid to speak it out. But we have a gospel for this time because we have passed from the merely personal to the social. The word of that gospel we must speak in patience, with no assumption of divine authority for our individual opinions, in a good nature that no difference of opinion can ever disturb, in a love like that of Jesus Christ himself. But we must speak it. Haltingly if we have to, clearly as we can, boldly as God will give us courage, we must speak it. The kingdom of God waits for it. It is the gospel of this present time, and of the years to come.

III. The International Field.

But the one great question of this present time, absorbing, bewildering, insistent, from which we cannot take our eyes, is the question of race and international relations. And there is no other question, not any question raised by the advance of knowledge, nor about the human relations that lie at our own door, not any question in all the world that has a more immediate and pressing interest for the Christian Church than this question of international relations. The progress of the gospel, now and in the years to come, is bound hand and foot with it.

Many wonderful things Christendom has done in the world. Schools and hospitals we have established. Languages we have reduced to writing. Heathen customs we have abolished. Much darkness we have driven out. And not the Christian church alone, but the governments and the nations of Christendom. And the world has blessed us for it.

But the gospel of Jesus Christ is up against a new question, in our day, a question that is upon the lips of every non-Christian nation in the world, a question asked not in scorn nor in self-righteousness, but with a hidden fear as to what the answer is;—that is the question—Has Christendom any higher ethical standard than the rest of the world? And can you prove this higher ethical standard by the way the Christian nations and peoples behave toward all the rest? How long can we go with our gospel to a proud people like the Japanese, if we cannot convince them that we do not regard them as our inferiors? And how much will it help for our Christian missionaries to say "We don't consider you so," while our Christian statesmen say "We do"? What headway can the gospel make in China against the impression recently expressed by the Student's Anti-Religious Movement of Peking, that "Christianity is the forerunner of imperialism and foreign exploitation?" Is it a good omen for the gospel that the Chinese National Federation of Educational Associations recently declared "The educational work done by foreigners in China looks like charity, but its purpose is either religious propaganda or political aggression?" The question of interterritoriality may be a complicated one. But the statement of the Chinese University Professors is perfectly simple, and nobody can doubt its truth—"The tragedy which has taken place in the international settlement of Shanghai has filled the Chinese nation with horror and indignation." Is it true as a newspaper dispatch says that Gen. Feng himself, 99 per cent. of his officers and 50 per cent. of his regiment Christians, have suffered disillusionment and a change of mind? His soldiers still march to the tune of "Onward Christian Soldiers" but the words they sing to it are ominous. Christendom suffered grievously in the eyes of the non-Christian nations from the great war. She has suffered almost as much from a long series of smaller and less spectacular happenings. Can anyone maintain that Christendom has been generally kind, courteous, considerate or even just, beyond other nations, in her treatment of the rest of the world? Or that it was someone else than Christendom that divided up Africa, parcelled out its spheres of influence in China and put its stamp of inferiority upon the Hindus and the Japanese? Or is it any secret that India and China and Japan and Africa are right now in a deep and growing revolt at the way Christendom has handled herself toward them? Or does it surprise anybody that it is so? How will it fare with the gospel if the impression goes round the world that the Christian nations, in her treatment of the rest of the world? Or that it was not really Christian, or if Christian, still no better, no fairer, no juster, no more intent upon peace and friendship than the rest?

It is no answer to these things to say that the Christian nations are not really Christian. For other nations will only ask, "Why not"? Or to say, that Christianity has not failed, because it has never yet been tried. Not much can be said for a religion that can be in the world two thousand years and not even get itself tried. The truth is, rather, that these things, though easy to talk about and in principle easy to state, are in their working-out the most delicate, complicated and difficult things in all the world. The application of the gospel is never easy. Even in your own home or your own church it is not always easy. In your city or your nation it is harder. In a world where nations are separated by languages, traditions, national ideals, religions and selfish interests, it is incalculably more difficult. The gospel in this present time, has not fallen upon easy days.

But the church has fallen upon days of opportunity such as never came before. Our intellectual reconstruction is well under way. The

world of industry is fuller than it ever was of men who want peace and good will and who are trying their best to find a way to it. Beneath all the pessimism that covers the surface of the international field are the seeds of altruism and idealism, sown broadcast during the world's greatest conflict, and striking deep root in the hearts of a generation that has sinned and suffered greatly. But in all these fields there is no salvation apart from the thought, the prayer, the consecrated struggle of the people. Scholars, Captains of industry, statesmen, rise out of the community. They reflect what the people want and what the people believe to be possible. In a democracy whether of church or state or school, the leaders can lead only where the people will follow. The learning of the scholars leaves the commonwealth poor, if a great gulf yawns between them and the people. Pioneers of good will in the world of affairs, rest back upon the understanding and the appreciation of the people. Christian statesmen cannot force a laggard public opinion. There is a spiritual preparedness that underlies all others, for war or for peace, for the order that relies upon force or for the order that rests upon justice and good will. Back of all treaties, all naval and military programs, all associations of men and of nations, is the steady set of the popular will. People who trust each other, who respect each other, who believe in each other, who wish each other well, will find a way to keep the peace and to build the structure of a world-civilization. But all the work of scholars, philanthropists, statesmen, topples to the ground in the first storm that blows, unless the foundations are laid deep in the minds of the people. There let us help to lay them, till the gospel of our time shall merge itself into a larger, fuller gospel of the better time to come.

OUR TASK

By Rev. Charles F. Carter, D.D.,
Chairman of the Executive Committee

(Reviewing ten years' service on this Committee)

Twelve years ago, at Kansas City, the Congregational body registered the conviction that its task was one of co-operation. It had felt the spur of the practical motive, requiring accomplishment and efficiency. It set forth a credal statement of belief, strong in its sense of historic continuity, unequivocal in its emphasis on the fundamentals of faith, alive to contemporary issues, devout, earnest, open-minded; yet true to the principle of spiritual liberty it did not undertake to impose this creed as a test upon any individual or church. It was set forth as a medium of understanding and a rallying point for faith.

The Kansas City Council created an organization that newly related our various societies to each other, while bringing them into closer connection with the churches. No church was put under constraint, but a way of doing things together was provided, in which the like-minded might engage.

Our growth in fellowship has been a manifestation of the indwelling spirit of God. From the position with which I have been honored during these years, constantly noting the subordination of merely individual preference and the almost entire absence of anything like self-seeking and petty ambitions, on the contrary feeling the tide of the brotherly spirit rising in moments of crisis, uplifting and sustaining, seeing men and women of divergent temperaments strong in conviction, earnest in debate, subordinating lesser considerations and by an eye single to the good of the Kingdom clearly discerning the supreme issue and holding to it, the conviction is profound that the fellowship in our churches today is a manifestation of the Spirit of God in Christian harmony and practical power.

If the world had insight into this situation, it might well exclaim, Behold, how these brethren do love one another. They work together because they work for God.

If our recent history points the practical value of more highly developed organization, held subject to the primary motive of the Church of Christ, it also yields its word of counsel for the days at hand. Our policy and program must never over-shadow our inmost purpose.

We are to have some hours of debate regarding the still closer affiliation of our societies. There will be differences of opinion. Not all the values of the older order can possibly be retained in the new. The discussion will involve a large question of comprehensive judgment. Lesser values will be sacrificed in the interest of larger ones. Tried methods may have to yield to better ones yet unproved. We shall work it out in our Congregational way, frankly, freely, harmoniously. But I seem to hear coming up from our churches a key-note of counsel. Build some new machinery if it's clearly needed. Readjust and improve what we have. Unify our organization, if it will make for simplicity, economy and effectiveness, but do not get so concerned with perfecting the machinery as to neglect the sources of power behind it. And when the new machinery is set up, let us all settle down to run it with a will, energized by the grace of God.

A thorough-going Protestantism is the inmost need of the world today. It is the only unequivocal witness to the truth that was in Jesus Christ. It has never yet quite fully found itself; nor yet been utterly loyal to its task.

Its simple declaration is the sublime truth that every man stands in first-hand relation to God. The witness of the spirit is direct, personal, unique. God's most vital contact with men is in the individual soul. We are dealing with the most prolific principle in human history—the discovery of the individual. We have the counterpart in the realm of religion of that which has furnished the impulse to progress in modern civilization. The growing recognition that each man counts one has been the parent of our democracy.

The church, with its teaching and sacraments, has inestimable values, in generating an atmosphere of faith and in helping the soul to its birth.

The Bible bears its witness to the kindred experience of God that men have had throughout the centuries; it is a vast repository of truth, supreme and priceless.

The creeds, with monumental impressiveness, register the views of truth which their framers held and point to eternal sources with stabilizing power.

And yet the truth was not lodged in the creeds as a divine prescription for all time, immutable in form and guaranteed in substance. The Bible with its vast range of spiritual experience and its developing idea of God, is no arbitrary dictator. It appeals to men to verify the truth as they join the throng of those who have found that God is good.

The church cannot take over the business of a man's religion and shape for him his soul. The life of the spirit cannot be delegated to another.

We have a mission to the thinking men in every community to remove some of the obstructions that have arisen with the improper use of creeds as though they were finalities of thought. All of them were man-made and they are subject to man's revision. What is once properly entered in the court of human reason is there to stay. There are no closed circuits in the universe of truth. The growing mind and the growing soul must keep pace with each other. All the great questions of religion are open questions, not more subject to doubt but less subject to doubt, because the truth always verifies itself anew on fresh appeal. The better one knows God the richer will be the content of his faith. The growing church will be a church of a growing creed.

Dogmatism of belief vitiates the true witness of the spirit. There are many portraits of Jesus Christ. Each one is precious. No one is adequate. I hope my portrait may help you see what I have seen and felt, even as in yours I look for some fresh reflection of him. But I do not ask you to accept my portrait in his stead. Rather, I beseech you, look directly unto Him, the Great Original, the Prototype of Souls.

Largely because of the undogmatic spirit, we as a denomination are free from divisive controversy within our borders, for which we may thank God and move on to still stronger affirmation of the faith that inquires and with its constant inquiry becomes richer and more assured.

While we look to the Past and find its legacy so impelling, we are constrained to face the Present. Clearly our task is a contemporary one. We are the children of this age and parents of the future. The church must speak the language of its own times and think in terms vital to the issues of its generation. This is essential if the church is to make itself understood by the people and if it is to embody the primary principle of the gospel that religion covers the whole of life.

(The vitality of our religion is the measure of our value to the world. The spiritual energy we generate is our highest contribution to life.)

Jesus Christ walked the roadways of Judaea and the streets of Jerusalem with the potency of an undeclared program that would transform the world. His spirit has done much already. His insight penetrates social conditions with the keenness of a two-edged sword, dividing asunder the false from the true. His mind constantly would reconstruct in the interest of the downmost man. He sets a child in the midst—anyone's child,—and demands a fair chance for that child to become a man. He is forecasting a race of the children of God. There was nothing equivocal about his faith in man. There is no doubt about the kind of world he wants.

His followers today are walking the streets of Washington, New York, Chicago, the sidewalks of our towns and villages, the byways of our country homes and that same insight is challenging all our organized life, our factories, our farms, our banks, the entire system, industrial, financial, social, governmental, international, and asking one earnest, searching question: Is it brotherly?

The question is disclosing a vast amount of good will now resident and operative among men. Business promotes itself by the shibboleth of Service. Our advertisers would run short for copy without that word, and the significance of it is that however much it may be overworked, it represents the better side of the spirit of our age. It is a tacit confession that Jesus was right: "I am among you as one who serves." His way is the only way for men to get along together. What we have been prone to think of as secular, as though it had no meaning for religion, is in reality fitted to become an acknowledged agent of the mind and will of Christ.

O! Jerusalem, Jerusalem, O! London, O! Paris, O! Berlin, O! New York, when may I gather you under the wings of my brotherly heart and feel the Father's love ruling in your lives?—Yes, I know it is Utopia. But that is the goal and no other.

No one will deny that there are weighty issues confronting men today. We may not agree as to what they are, though I suspect that never before in human history has there been such consensus of opinion in that regard. If the relation between Science and Religion is one of these issues, then the church must address itself to that. It must denounce the ways of science if they are false and misleading. It must assimilate them if they are sound. It must disclose the congruity and promote the reconciliation, where that is needed,—else there will be two camps of enemies where there ought to be two armies of friends.

If another issue arises from the antagonism between Capital and Labor and our Industrial System is called in question as to its effect upon the social structure, then the church must translate its gospel into these terms and help its members see how the spirit of brotherhood can reconstruct the social order and it must declare to the world that any order other than that of genuine brotherhood is finally intolerable and contrary to the mind of Christ.

If it is clear that international relations do not yet reflect the ideal and that a world on a war basis is headed for hell, nothing short of Christian statesmanship will be competent to the vast intricacy and momentous consequences of this problem. To its solution the church must devote itself, not only in reiterated conviction against the wrong but in constructive urgency toward a new international order which alone may bring peace on earth.

All these things are part of our business. Do not be deterred by the cautions against "meddling in politics," and "interfering with

business," as though our task were to stick to some merely "simple gospel." The gospel in its application to a highly complex civilization isn't so simple as it once was. Let us make it clear that part of the business of the church is to keep business from interfering with the purpose of Christ and through its own conscientious business men to build up a system of mutual co-operation and good will such as the world has never known. Let us serve notice on all politicians and statesmen, never bumptiously or assertively, that the great framework of the house in which humanity dwells, must be made sound, its foundation firm, its structure adequate, its roof far-reaching to shelter all the family of nations under the canopy of God's over-arching love.

The high sentiments of the soul are to make themselves felt in the practical affairs of man. The spiritual character of the structure of the universe is to be observed and the ministers of our churches are the engineers who may trace out the blueprints of God and show the lines on which it is safe for men to build. Let us affirm and re-affirm our Christian idealism until it shall be accepted as the most practical quality in all the world, the only counsel that will save the world.

Our concern for all these things, important as they are, will be nothing worth unless we give supreme concern to the vitality of the soul itself. The branches must be unsevered from the vine. The abiding task of our religion is to produce men and women worthy to be called sons and daughters of God. To grow in the knowledge of Jesus Christ, to understand the divine ways in our own soul, to become rooted and grounded in faith and out of that soil to bring forth the fruits of righteousness and thus to become established in the character that conveys the spirit of Jesus Christ; that is our high calling; that defines the task of the church as does nothing else.

The church will never re-shape the world save by the men and women who represent it in the world. The ultimate dynamic is God, and the efficient human factor is the man transmitting the power of God. Human personality, the living agent of the divine, takes highest rank in the universe. It is worth more than any other form of life. To produce and to propagate this supreme value is the task of the church to which all others are subordinate.

Such a product is the convincing credential which the church evermore must present, on which the final issue rests and which the world profoundly needs.

Throughout our land factories are spinning cotton, wool and silk into thread and yarn, then weaving cloth for the garments of our people. It is a great co-operative enterprise of producing and consuming, in which we all share, aggregating many millions in the annual amount of its value.

Throughout our land there are churches where on Sunday, week by week, men and women are spinning the thread of faith that binds them to a higher life, now tenuous, now strong, and growing finer and firmer with the hallowed practice. These strands they are weaving into the common life, making now the homespun of the lowly virtues and now the richest fabric of friendship and love. Thus men are being clothed upon with the garments of righteousness.

In this enterprise we are co-laborers,—let us think of that at our widely scattered looms of life, the altars where we pray. We are living spindles keeping hold on God. We are living shuttles weaving into human life these strands of service and of sympathy. We are co-laborers and workers together with God. This is the greatest business in the world. No other task is so noble, so rewarding. No task is so needed by the world. No task has the seal of God so clearly set upon it.

REPORT OF THE EXECUTIVE COMMITTEE

Since the last report was rendered, prior to the meeting in Springfield, the Committee was engaged in the preparations which issued in that notable gathering. The policy recommended by the Committee requesting the various Commissions to offer specific resolutions and recommendations on matters of importance to the Council resulted in an increase of business efficiency.

References from Last Meeting

Several items were referred to the Executive Committee. Among them was the increase of the per capita contribution from six cents to eight cents, including one cent for traveling expenses of delegates, which was adopted and commended to the churches. This has been presented to the Superintendents' Conference at the midwinter meeting, to the State Superintendents and Registrars, and a leaflet was published regarding it. Most of the states have adopted the increase and others intend to do so. Accordingly we recommend that the present per capita contribution be continued.

The important question of Reversionary Deeds has received most careful consideration by a sub-committee, having in mind both the legal requirements and the denominational polity, and the appended recommendation is the result. This will come before the Council for adoption.

Another intricate question, though not one of wide significance, bears on the travel expense of substitute delegates. A specific recommendation is appended.

In accordance with a recommendation of the Council the entire morning sessions at Washington each day will be devoted to business and discussion.

Through careful scrutiny of the work and functions of the various Commissions, the number of Commissions was reduced at Springfield from fourteen to eight. A committee on the work of Commissions has been appointed to continue such oversight, which is constantly needed.

The Council voted to commend to the Commission on Missions the setting apart of 1% of the apportionment to meet our fair quotas in support of such interdenominational causes as the Bible Society, the Federal Council of Churches, the Protestant Churches of Europe, etc. The Commission on Missions amended this amount to one-half of 1%, and only about half of the states have confirmed this action. It would seem clear that our share in such important interests should not go by default.

The Minutes and the Year Book

One economy has been practiced which we trust approves itself as judicious in regard to the Minutes. Seven thousand copies of

the Minutes, exclusive of the reports which already had been printed in the Grey Book, were sent to all pastors, and only one thousand copies of the full Minutes, including the reports, were printed. This meant that the pastors did not get a second copy of the reports in the Grey Book. It was decided also to reduce the number of pages in the Year Book by condensing summaries and by other modifications, resulting in a saving of from $2,000 to $2,500 per year. This applies to the last two issues. The policy is continued of not sending copies of the Year Book to others than pastors or regularly employed denominational workers, except on request, with complete address. This has reduced the number needed and saved not a little on lost copies.

The Congregational Year Book is generally recognized as perhaps the best published by any denomination. Its direct cost approaches $10,000 per year, and if its proportion of salaries, rent, etc., be added it would be nearer $13,000. The Committee raises the question whether the schedules giving the statistics of the churches might not well be compressed into one page where two are now used, thus saving over $3,000 per year. This would call for the following changes:

1. Give total gifts under the apportionment instead of for all societies. Summaries by societies in each state could be given.

2. Omit the names of clerks, treasurers and Sunday School superintendents. These could be collected as now and furnished to denominational offices and others needing them.

3. Omit columns for the Pilgrim Memorial Fund, adult baptisms and number of families.

4. Under "Members" give "total" and "male."

5. Under "Admitted" give "total" and "confession."

6. Under "Removals" give "total," "letter" and "death."

The summaries could be given as now for the whole denomination and by states.

As to names of clerks, treasurers and superintendents, only a few people ever use these and the lists are incomplete, since no street addresses are given and the post-office is frequently different from that of the church.

Of course some values would be sacrificed; the question is whether those values are worth the cost of over $3,000 per year. On this the Executive Committees desires the advice of the Council.

Appointments

Exercising its function of making appointments in the name of the Council ad interim, various vacancies have been filled on the committees and commissions. Members were appointed to represent us on the Executive Committee of the Council on Organic Union; members of the Interim Committee on the International Congrega-

tional Council; members of the Federal Council's Commission on Relations with Religious Bodies in Europe; delegates to the meeting of the World Alliance and to the Universal Conference on Life and Work at Stockholm; also Dr. Potter was made chairman of the delegation to the Federal Council and the Secretary was appointed on the Administrative Committee of the Federal Council. The greetings of the Congregational churches were conveyed to the United Church of Canada at the inaugural meeting in Toronto by the Chairman of this Committee, Dr. Charles F. Carter.

Finances

The finances have been ably handled by Mr. Franklin Warner, giving volunteer service as Treasurer; with the continuing loyalty of the churches and the systematic accounting of the State Treasurers a comfortable balance is on hand to finance the Washington Meeting without borrowing. This favorable condition of the treasury, with the policy underlying it, carries the assurance that we shall be in a position to assume the full support of the Commission on Evangelism beginning April 1, 1926.

Arrangements have been made for bonds for those handling the funds of the Council. The title to the property of the Council has been transferred to the Corporation for safe keeping; the expenses of the Commissions have been approved cautiously; the Moderator was urged to do all the traveling he could consistently, his expense being met by the Council where not otherwise provided for; members of the Executive Committee of the Federal Council attended the Atlanta meeting of the Federal Council at the expense of the National Council; $3,000 per year has been appropriated to the Commission on Evangelism; in addition the expenses of the absent membership campaign were financed; the Treasurer has accepted the trust of caring for the Miscellaneous Fund for benevolences and appropriations have been made to the Federal Council, the Bible Society and the Central Bureau for Relief of the Churches in Europe; also the Treasurer has acted as trustee of funds collected for the Kumiai Churches which suffered in the earthquake.

The Evangelical Protestant Churches of North America

The Executive Committee and the Commission on Interchurch Relations have carried forward communications with the Evangelical Protestant Churches, following the reception of corresponding members from that body at the Springfield meeting. These churches by vote have asked membership in the Congregational fellowship. The Executive Committee feel that they are justified in desiring to conserve the historic assets which have grown up with a hundred and fifty years of life in America and recommend that they be received as a Conference on a parity with State Conferences, some-

what after the precedent of the relationship of the General Conference of German Churches in the West. There are twenty-three of these churches definitely related to their Conference with some independent congregations which may decide to associate themselves with us through them. They are also organized into two district associations, the Pittsburgh district and the Cincinnati district, in which cities these churches center. A list of the churches and ministers will be found in the 1924 Year Book.

The Office

The office force has been modified by the resignation early in 1924 of Mr. Truman Spencer, who has rendered devoted and efficient service to the Council. Dr. Fagley has been appointed Associate Secretary, combining the functions of office management, publicity, etc., with his duties as Secretary of the Commission on Evangelism, and serving also on three other Commissions.

The Moderator's Services

In many sections of the country our churches have received the stimulus which comes from the presence of the Moderator, Dr. Rockwell Harmon Potter. His labors have been without stint. His personality gives fresh definition to the brotherhood in Christ, while his counsel and address leaves lasting inspiration. Throughout our fellowship the note of appreciation is clear, strong and affectionate.

Recommendations

1. That the Conference of the Evangelical Protestant Churches in North America be recognized as on a parity with Congregational State Conferences with representation in the Council accordingly.

2. That Kidder College be recognized as one whose President should sit as an Honorary Member.

3. That all women be given the right to the floor when questions affecting the women's organizations are under discussion.

4. That the State Conferences be requested to contribute to the Council seven cents per capita on total membership and to the travel fund one cent per capita.

5. That substitute delegates should not be paid mileage unless any given state directs, or through its delegation to the Council decides to redistribute the amount available for its regular delegates and alternates actually present, thus making provision for substitutes by reducing the allowances to its own delegates rather than to those of the delegates of other states not appointing substitutes.

6. The Committee proposes the following amendments to the By-Laws:

Amend By-Law III by adding after the first word "Moderator" in paragraph 1 the words "and an Associate Moderator, one of

whom shall be a layman," and after the second word "Moderator" the words, "one of whom shall be a layman," so that said paragraph 1 when amended will read as follows:

At each stated meeting of the Council there shall be chosen from among the members of the Council a Moderator and an Associate Moderator, one of whom shall be a layman, and a first and a second Assistant Moderator, one of whom shall be a layman, who shall hold office for two years and until their successors are elected and qualified.

Amend By-Law III, paragraph 3 in line 1 by changing "function" to read "functions," and adding after the word "Moderator" the words "and of the Associate Moderator," and in line 4 by changing "he" to read "they," and inserting after the word "all" the word "their," so that said paragraph 3 when amended will read as follows:

The representative functions of the Moderator and of the Associate Moderator shall be that of visiting and addressing churches and associations upon their invitations and of representing the Council and the Congregational Churches in the wider relations of Christian fellowship so far as they may be able and disposed. It is understood that all their acts and utterances shall be devoid of authority and that for them shall be claimed and to them given only such weight and force as inhere in the reason of them.

Amend By-Law VII, paragraph 4, by substituting "twelve" for "nine" and "four" for "three," and by adding after the word "Council," the words, "Due notice having been given all members five shall constitute a quorum, or four providing the Moderator and Secretary are both present."

7. That the Council advise the Committee regarding further simplification of the Year Book by reducing the detailed schedules from two pages to one.

8. That recommendation be made to State Conferences and District Associations that their voting membership be composed only of delegates from the constituent churches which may elect their pastors if desired.

9. That the following form be conveyed and commended to State Conferences for their use and the use of district associations, city societies, etc., as may be desired:

PROPOSED CONDITION IN DEEDS

This grant is made and accepted upon the following mutual understanding and upon the following strict condition, namely—

The property hereby conveyed is to be used by the grantee solely in and for its work as a Congregational Church as that term is (currently) interpreted by the National Council of the Congregational Churches of the United States and only so long as the grantee shall continue to be and to function as such a Congregational Church and to fellowship with the other Congregational Churches represented in the (insert name of local Association or Conference) or its successor; but in case said grantee shall depart from the faith and ecclesiastical order recognized and approved by said (Association or Conference) or shall join any other denomination or shall change its name so as to indicate that it is a member of any other denomination or not a member of the Congregational denomination or shall

practically discontinue holding church services or shall withdraw from or cease to fellowship with said (Association or Conference) then the title to the property hereby conveyed and to all the improvements thereon shall ipso facto at once revert to and again vest in the grantor or its successor in fee simple and said grantee shall and will surrender to the grantor or its successor the possession of said property upon demand.

This grant is also made and accepted upon the further mutual understanding and upon the further strict condition that no attempt shall be made by the grantee to convey, sell or mortgage the property hereby conveyed except by the express permission of the grantor or its successor and in strict conformity with such permission upon the breach of which understanding and condition the title to the property hereby conveyed and to all the improvements thereon shall as before at once ipso facto revert to and vest in the grantor or its successor in fee simple and said grantee shall and will surrender to the grantor or its successor the possession of said property upon demand.

In case a breach of any of the understandings or conditions of this deed and a consequent forfeiture of title is claimed by the grantor or its successor which claim is disputed by the grantee the determination thereof shall first be left to the (insert name of local Association or Conference) and the decision of said (Association or Conference) thereon shall be final unless within a month thereafter the dissatisfied party appeals to the National Council of the Congregational Churches of the United States by a duly authorized letter to that effect to the Secretary of said Council which appeal shall then be finally determined by the Executive Committee of said Council and the parties to this deed for a valuable consideration hereby waive the determination of said claims or questions by a Court.

Any act or omission by the grantee herein which has the approval of record of the grantor or its successor especially in regard to interdenominational co-operation shall not be deemed to be a breach of the understandings and conditions set forth above but the waiver of one or more branches shall not be, or be interpreted to be, a waiver of any others.

REPORT OF THE COMMITTEE ON COMMISSIONS

At the last National Council the number of Commissions was reduced from fourteen to eight and each was made to consist of six active members, all residing near one center, and twelve more widely scattered corresponding members. The experiences of the past two years seem on the whole to have justified these changes.

The Committee, appointed by the National Council's Executive Committee to discover how the efficiency of the Commissions might be further increased, makes the following recommendations:

First, As to Specific Commissions.

(1) We recommend that the designation of the "Commission on International and Inter-racial Relations and the Near East" be changed to the simpler and more comprehensive form "The Commission on International Relations." This Commission itself feels that inter-racial problems should be considered by another Commission. To it however is continued the care of our Near East Relief interests.

(2) We recommend that inter-racial problems be entrusted to the "Social Service Commission," as desired by that Commission because the industrial and inter-racial problems are at so many points interwoven that they may well be considered by the same commission. As, however, the phrase "social service" has a technical and somewhat limited meaning, we recommend that this Commission's designation be changed to "The Social Relations Commission" which is broader and will cover more fully the field that it surveys.

(3) We recommend that four Commissions, International, Inter-church, Social Relations and Evangelism, be made Permanent Commissions, with a membership each of six active and twelve corresponding members, so elected that the terms of one-third shall expire each biennium, making the regular term of membership six years. At present we have only one Permanent Commission, the Commission on Missions. All the rest expire at the end of two years, though they may be reappointed. These four Commissions have definite spheres of activity and are likely to be needed for a long time. By having a continuing membership, the experience gained from year to year can be transmitted and definite policies can be formed and developed. The partial change at each biennium will keep their work from becoming stereotyped.

This change can be made if the By-Laws are amended by the insertion (in article nine, section two, second line, after the words "Commission on Missions") of the phrase "and those designated by the Council as Permanent Commissions"; and we recommend this amendment.

The three remaining biennial Commissions (Law Enforcement, Men's Work and Recruiting for Christian Service) because their spheres of action and their functions are not so definitely settled and are liable to change, we feel should not be made Permanent Commissions at this time; but we recommend that they be appointed for the next biennium, the terms of their six active and twelve corresponding members to expire at the next meeting.

(4) We recommend that the Commission on Men's Work and the Commission on Recruiting for Christian Service be entirely divorced from the Education Society, with which they have been intimately associated and upon which they have depended largely in their efforts to function.

We recommend that the Men's Work Commission consist mainly or altogether of laymen and that its task shall be first of all to make a study of past men's movements, of the present men's movements in other denominations and of undenominational church men's movements; and then to present to the Executive Committee of the National Council some plan of action for arousing and organizing the men of our churches. If the Executive Committee regards the proposed plan sufficiently promising, they shall authorize the Commission to proceed with it at once. Otherwise the Commission shall bring it before the next National Council.

The Commission on Recruiting for Christian Service shall consist mainly or altogether of pastors in college towns, members of the faculty of theological schools, universities, colleges, academies and high schools, and possibly some students—those who are in personal, intimate and frequent touch with students. They shall exercise no executive or promotional functions but shall make an independent investigation and study, so far as possible from youth's standpoint, why there is a lack of recruits for Christian service, and how improvement can be secured both as to number and quality. They shall make such specific recommendations to the Education Society, and to the National Council or its Executive Committee, as they may think best.

(5) We make no recommendations concerning the Commission on Missions, as its status is being considered by the Committee of Twelve in connection with the Missionary Societies.

Second, General Recommendations.

(1) We recommend that no new commission be appointed until the matter has been referred to the Executive Committee of the National Council, which shall report to the National Council, whether, in their judgment, the subject deserves special consideration, and if so, whether it is already being handled or can best be handled by some existing Society, Committee, or Commission; or should hav a special Commission. The decision shall rest with the Council.

(2) We recommend that each Commission make a semi-annual report to the Executive Committee of the National Council as to its progress and that once a year the chairmen of the Commissions be asked to join the Executive Committee in a conference on the work of the Commissions.

(3) We recommend the extension of the policy, already recognized and regarded, of appointing on the Commissions those who have special contacts and first hand information in the realms under the perview of the Commissions: The Social Relations Commission to consist mainly of employers, employees, and special students of industrial and racial problems; the International Commission of those born in foreign countries, or who have lived or travelled there extensively, or have made a special study of or had intimate relations with interests abroad; The Inter-church Commission of those who have been connected at some time with other denominations or have been associated with federated movements; and so with all commissions. Care of course must be taken that on the commissions should be those who are in close touch with the life and thought of our churches, but we need to get more and more away from the feeling that commissions are places to secure recognition for distinguished gentlemen and sensitive sections of the country, or to make up the mathematical balance of the sexes. They should be bodies of experts, appointed because their judgments will have value and influence by reason of their special knowledge and experience.

We recognize the difficulties of the Nominating Committee in discovering on short notice such men and women and we recommend that this year they be permitted, if they so desire, to leave one-third of the positions on any Commission vacant, to be filled by the Commission itself as the right people are found. At subsequent Councils, with so many members holding over, the task will be easier.

We make these recommendations in the belief that they will increase the efficiency of the Commissions in several ways. (1) Every Commission will have a distinct sphere of action, overlapping having been materially reduced. (2) Though these Commissions will function in different ways, each will have a definite and important task which it can accomplish. (3) Vital questions, which various Executive Committees and Boards of Directors, in the pressure of details, are liable to overlook, these Commissions will investigate, emphasize and for them secure attention and action. (4) By closer contact with the National Council's Executive Committee, and through the Executive Committee, with one another, while retaining their own point of view, exercising initiative and acting independently, they will be less wandering stars and more definitely part of the constellation of Congregational Fellowship.

Third, Supplementary Report.

To us the Executive Committee has also referred the question as to the advisability of appointing this year a Commission on "A National Board of Pastoral Supply." This is not a new question. In 1917 a Committee, with the late Prof. Williston Walker as chairman, studied the subject carefully but did not advise the formation of such a Board. The Executive Office of the National Council sometime ago inaugurated a plan of serving as an exchange in this matter between the state superintendents; but it did not seem wise to continue it. In 1924 it was carefully considered, with a paper by Rev. A. J. Covell, secretary of the New England Board of Pastoral Supply, at the Chicago Conference of Superintendents and Secretaries; but they were not ready to recommend a National Board. Out of this discussion, however, came the plan of establishing at Chicago "The Mid-West Bureau of Pastoral Information." This is to have somewhat different functions from those of the New England Board of Pastoral Supply.

Without doubt there must be eventually a Board for nation-wide co-operation along this line; and the subject should be studied by a National Council Commission; but we think that its appointment should be postponed two or four years, until the Chicago plan has been fairly tried, as its success or failure will throw much light on the question of how best to handle this in a national way.

EDWIN H. BYINGTON, Chairman
FRANK K. SANDERS
MRS. JUDSON L. CROSS,
F. J. HARWOOD
(HERMAN F. SWARTZ)

REPORT OF THE SECRETARY

By way of introduction to the formal but not necessarily uninteresting statistical report some general observations may not be out of place.

I. The Times

The religious thought of America today is in ferment. Men differ intensely on theological questions, even to bitterness and hatred. The fact that faction has not threatened and does not threaten our Congregational fellowship, ought not to allow us to ignore the situation. We have a mission along with all like-minded Christians to deliver a vital message for the redemption of men and society at a time when whole sections of the Church seem inclined to forsake that message in the pursuit of lifeless dogma.

The more serious is this folly today because we live in an age which challenges the Church as never before. Once the Church had little competition in the field of thought and life. Today the bursting limits of knowledge and the staggering riches of things which interest men and demand their attention, close the ears of men to the voice of the church except it speak with words that ring above the din. That voice must deny no truth and must prove the value of its word above the value of thousands of clamoring interests. The times do not so much oppose the Church as demand that it make good.

II. The Kingdom

In such times as these, what of the Kingdom?

There are things which give pause. Strident lawlessness with the too common spirit of abandon which ridicules all tradition is most serious from the fact that it is as it must be born of irreverence. Even in church circles men speak lightly of things once thought too sacred for light words. The grip seems often to slip of the ancient sanctions which once compelled men along the road of righteousness. With many there is no longer fear of retribution, no hunger for righteousness, no love of God as a person to be desired.

Yes, there are things which give one pause. But there are more things which give grip to one's faith. God is at work. Man is incurably religious. History is replete with the victories of Christ over darkness. Moreover one needs but to peer below the surface to find soundness. There may be less sanctimoniousness today than once but there is more sanctity in the practical affairs of men. There may be fewer prayers said, but there are evidences that more people are entering the closet in the heart for vital contacts with the Father when none but they two are aware. Youth may laugh in the face of

age, but there is a spiritual youth movement stirring in our homes and schools and churches that promises power in the things of the kingdom.

Moreover, in the life of the Church itself are to be found signs of rich promise. Such are not wanting in the statistics which follow. They are more obvious to an official who must feel the currents of the life of the Church. Not least among the evidences of spiritual life and power is the spirit of co-operation in the churches of America and of the world. In the cities, the States and in the national organizations the forces of the Christ are eager to join hands for the realization of the Kingdom of Heaven on earth.

III. Our Churches

Wide observation compels one to say that the Congregational Churches of the United States are mighty forces for the extension of the kingdom of God. In their message is that which changes the lives of individual men by the hundreds of thousands. By their light thousands of communities are leavened with righteousness and made desirable for the abodes of men, women and children. The ideals of Jesus find their way through our churches into social institutions. Through the individual churches and through the fellowship in which they find expression the force of Christian ideals is brought to bear in the realms of law and order, race relations and international intercourse. One needs but to be informed to be sure that the Church is making good in large degree.

As the Secretary travels about among the churches he observes certain specific tempers, situations and developments which confirm him in the opinions expressed above, and more.

There is courage, hope and expectation manifest practically everywhere. Of course there are churches and fields where changing populations and conditions mean the deterioration and sometimes death of the churches, and there are other churches where discouragement reigns for other causes. But taken by and large optimism prevails throughout the denomination. This is a positive asset.

The spirit of co-operation is also prevalent. Churches, ministers, people are joining hands for mutual helpfulness and common endeavor. This oneness of spirit is manifest, for example, in the common devotional and evangelistic programs so generally followed. It also issues in what is one of the outstanding developments of modern Congregationalism, the well organized State Conferences and effective city organizations in the larger municipal centers. It may be remarked parenthetically that the development in the cities may point the way for the rejuvenation of the district association which now seems to be the weakest link in our chain.

Again, in the last half dozen years new life has been coming to the young people's activities through the week-end and summer conferences which have spread rapidly all over the country. Possibly there is no more promising development in the denomination than this fine uprising for service of the coming generation of leaders.

With this little glimpse of the horizon from the Council watch-tower, we turn to note the concrete evidences of life and effectiveness in the churches.

IV. Statistics for the Biennium

The By-Laws of the Council require that at each meeting the Secretary shall present a statistical report of the activities and condition of the churches. Such report is published annually in the Year Book, the last two editions of which are hereby made part of this report, the same having been circulated among the pastors and churches. From these compilations the following summaries and comparisons are derived. Careful study of the accompanying tables may prove rewarding to those interested in the truth which numbers can convey.

1. **The Churches.** The total number of churches on January 1, 1925 (the figures in this report are for the years 1923 and 1924) was 5,680, which is to be compared with the preceding biennium which closed with 5,826; thus showing a loss of 146 and meaning when taken with other facts fewer and better churches.

The time for the rapid organization of new churches is past and the time for the discontinuance of misplaced churches and churches that have served their purpose has come. In 1894-95 435 new churches were organized as compared with the 70 so organized in 1923-24. The accompanying table shows that from 1893 to 1924 the average number of churches organized annually was 118 against the average of 35 the last two years. On the other hand 143 churches disappeared from the list in 1923, the largest number in the history of the year book. For the two years the average number of churches dropped was 108 compared with an average of 103 for the years 1893 to 1924. All of this means that the frontier which called for new churches is practically gone. Shifting populations and growing cities will always call for new churches, but not in such numbers as in the days of rapid settlement of new territory. So also the churches planted in the new territory in the past could not always be located where they would be needed in the future and so many of them ought to be dropped and that with no pangs in view of the real service usually rendered in their day.

That with the fewer churches we have stronger ones is obvious when we note the substantial increase in the total membership. This stands out also in the changing proportions of larger and smaller churches. Two years ago we reported nearly 40 per cent. of

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all our churches with a membership of 50 members or less, now it is 35 per cent.; then approximately 60 per cent. showed 100 members or less, now it is 57 per cent., while the number of churches with 1,000 or more has risen in number from 63 to 74.

The fact that the above explanation is doubtless correct in general ought not to blind our eyes to the other fact that we have in all probability allowed some churches to perish for want of adequate brotherly assistance that ought to have gone on with useful service for years to come. We need to gird ourselves for the necessary service in the needy fields as well as to foster the growth of strong churches.

2. **Ministers.** The biennium closes with the report of 5,613 ministers in full standing. In the earlier year the number was 5,581 which is the lowest number since 1900. In 1911 the total was 6,116. The number of Congregational pastors in full standing was 3,205. In 1908 4,184 were reported. At the same time there are the fewest vacant pulpits since 1902. We are evidently getting more ministers from other denominations. Over 1,000 persons are reported as serving churches as pastors who are not members of any Congregational association. Some of these are in preparation, a few are laymen, most of them are from other denominations. During the biennium 171 were ordained and the deaths reported were 246 or 75 more than the ordinations. This points to one of the reasons for drafting ministers from other folds.

Another encouraging report is given in the salary column. Excluding as far as possible amounts paid for part-time service as not being real salaries the average salary in 1924 was $1,929 as against $1,778 two years earlier. January 1, 1918, the average salary was $1,440. The gain in six years, therefore, has been 34 per cent. One is always conscious of the inadequacy of such figures, since the data is far from satisfactory. Many so-called salaries are payments for other than the services of a well-trained, full-time minister of the Gospel. On the other hand one big salary may make it appear that several men on small salaries are getting adequate compensation. A careful study of the appended table on salaries is, therefore, commended. From this it may be deduced that the fairly successful, trained minister is likely to have a living if not an adequate stipend, but that the salary of the average church is forbidding to self-respecting men of ability.

3. **Church Members.** Total number January 1, 1925, 878,995 as compared with 857,846 two years earlier, showing a net gain of 21,149. Of this increase 3,322 occurred in 1923 and 17,827 in 1924. Only two years since 1895 have exceeded the latter figures. Several earlier years showed larger net gains due to very much smaller revisions of roll, which in itself raises a serious question regarding the loss of members by loss of interest. 1923 was a lean year for

practically all of the major denominations. With us, however, it was not so much a question of additions as of exceedingly large revisions which removed names of many churches as well as members from the roll.

The additions were 63,680 in 1923 and 74,339 in 1924, a total of 138,019 which has been equalled only twice, namely in 1915-16 and 1921-22. The additions of 1924 were the largest except for 1921 when we reached 78,365.

The additions on confession were 37,305 in 1923 and 44,132 in 1924. Here again we have the best showing except in the two bienniums named above. The 1924 record was exceeded only in 1921 and 1922.

The removals by letter were for the earlier year 18,580 and for the latter, 19,880. This is somewhat below the average for the past thirty years. Does it mean that in the days of larger total membership and presumably of more frequent removal of residence there has come more carelessness in transferring church membership? Does this in turn account in part for the rapid increase in revisions? While the removals by letter were less than the average the removals by revision were practically double the average for the same period. For 1923 these were 31,139, the largest in our history, and for 1924, 26,842. We are clearly in need of more effective fostering care especially of members who remove from the vicinage of their churches. One in eight of our members are absentees, that is, they do not live in the community where their church is located. From these 111,112 absentees will be produced the rolls of revision in the next few years unless we can reconnect these with churches where they live. To this second end the Commission on Evangelism is laboring.

4. **Sunday Schools and Young People.** In spite of the cry that the young are forsaking the Sunday School we report the largest enrollment in our history by 6,369, the increase over the report at the Springfield Council meeting being 7,811, giving a total of 787,564. This showing is the more heartening since the stress has been placed on the quality of the work rather than on numbers by our religious education workers in recent years.

The data gathered regarding young people's societies is quite unsatisfactory, being based on the request for the number of organizations of the young of whatever type. This emphasizes our lack of a going plan for marshalling our young people under plans that should develop **esprit-de corps.** The number of churches reporting societies is 2,953 for 1924 and 2,906 in 1923, an average of 2,929 compared with 2,798 in the preceding biennium. The membership averaged 119,643 over against 118,368 in the earlier period. This evidence of an upward trend is welcome.

5. **Finances.** The property values of the churches themselves as reported aggregates $144,410,250, a gain in two years of $20,434,-474. The total reported for home expenses in 1923 was $18,261,691, and for 1924, $19,507,607, giving a total of $37,769,298. At Springfield we reported $32,817,151, indicating a present gain of $4,952,147. The figures for the biennium just preceding the war were $20,890,-646, thus showing a gain of over 80 per cent. The churches report holding invested funds of $17,119,481, which is $2,600,083 more than reported January 1, 1923.

Under benevolences the reliable figures have to do with contributions under the apportionment which go to our regular societies and are faithfully reported. The total in 1923 shows as $3,115,267, and in the following year $3,112,520, a sum of $6,227,787. The preceding biennium gave a total of $5,845,971, the climb upward was therefore $381,816. In 1919-20 the total was $4,439,428 and in the biennium before the war the figure was $2,483,345, thus a gain has been registered of $3,744,442 or 150.8 per cent. in the ten years. It will be observed, therefore, that the gain in the last two years has been much larger proportionately in home expenses than in benevolences but that the gain in benevolences in the decade has been almost twice as great as in home expenses.

Total benevolences show a decrease due largely to the fact that large payments on the Pilgrim Memorial Fund were made in 1921-22 compared with those of the later period when pledges were more nearly paid up. The amount for the two years was $10,544,446 contrasted with $10,699,089.

The per capita giving for both home expenses and all benevolences as reported in the Year Book increased in the two years from $25.64 to $28.08.

Discount figures as we may we are still justified in finding substantial grounds for courage in this brief summary of the record of two years of church life. With the courage comes the challenge to still greater achievement in building with the Master the kingdom of our God.

V. Activities of the Secretary

1. **Duties.** The By-Laws of the Council give the Secretary a broad commission with wide liberties for his own judgment. He is to keep the records, conduct the correspondence, edit the year book and other publications of the Council, aid the Commissions and committees, serve as Secretary of the Commission on Missions, aid the churches in every possible way, give voice to the fellowship of the churches within the denomination and of the denomination to other bodies of Christians, etc., etc.

2. **The Office.** First of all these duties involve the supervision of the office of the Council and of its commissions. Here a force of

some 16 persons is employed throughout the year which is increased to about 20 for the busier months. Just about one-half of this staff is engaged in the work of the Commission on Missions and is financed through its budget. Of the remainder nearly half in number are financed by returns on literature especially that of the Commission on Evangelism.

Consultation with this force rather than its supervision requires no inconsiderable part of the time of the Secretary. Here is done the work involved in the publication of the Year Book, the minutes of the Council, this Grey Book, over a million pieces of evangelistic literature, as many through the Commission on Missions, the literature of the other commissions, the Pastor's News Letter and miscellaneous material. Here the correspondence for the Council, its Executive Committee, the Corporation and the various commissions is carried on involving hundreds of thousands of letters and circulars. Not the least of all efforts is that to keep the volume of correspondence and circularization at a minimum of quantity and a maximum of usefulness. It was to further this end that during the last year the News Letter was instituted to take the place of much miscellaneous circularization. It is a semi-confidential, four-page paper that goes only to pastors and denominational officials, ten months in the year.

The records of the office are many, embracing those in connection with the Year Book, the minutes of the Council, of the Executive Committee, of the Corporation, of the several Commissions and in particular those of the Commission on Missions.

The preparation of dockets with the formulation of statements of questions for decision by the various bodies is no small task. With this goes the appointment of time of meeting and arrangements for those meetings with a multitude of details.

Much of the routine work and for that matter of the fundamental activities of the office in its various departments is committed absolutely to the Associate Secretary of the Council and the three Secretaries of the Commission on Missions, as also in large measure to other members of the staff. To their ability and dependability is to be attributed largely the degree of efficiency which has been reached.

3. **The Commission on Missions.** From the By-Laws it is clear that the Secretary is to regard the work of the Commission on Missions as perhaps his chief charge. The largest single item of labor during the past two years has naturally been in this connection. Of this it is not necessary to speak here beyond reference to the report of the Commission itself.

4. **Fellowship.** Under this term may be gathered up much of what must claim the attention of the Secretary of the Council. It refers to fostering the mutual helpfulness of the churches especially as expressed in State Conferences, District Associations

and other organizations, but also as involved in personal contacts with individual churches and pastors. It also includes contacts with other denominations directly and through interdenominational organizations.

In the performance of these duties the Secretary during the two years has travelled between fifty and sixty thousand miles, delivered 128 set addresses and attended 344 conferences and committee meetings in 20 different states.

A considerable volume of writing is called for. Aside from the documents of the various organizations there are articles to be prepared for our periodicals and for the public press, which is found increasingly eager for materials furnished through the office under a department headed by the Associate Secretary.

The wide variety of interests, the large number of contacts with all kinds of people and the tremendously worthwhile nature of the work, have converted what might have been a most arduous task into a delight, for the privilege of enjoying which one cannot but be most grateful.

Respectfully submitted,

CHARLES EMERSON BURTON,
Secretary

1924 SALARIES BY SUPERINTENDENCY DISTRICTS

The theory behind this tabulation is that no Congregational minister on full time should receive less than $1,500 and a parsonage. About one-third have no parsonages. To balance this there are sections where less than $1,500 is more adequate than in the average community. Further allowance should also be made on this account. From this it is seen that 33% of our pastors receive less than this amount. But this eliminates all reports of salaries of less than $500 on the ground that they can hardly represent full-time service. If these were added it would make 38%. This is compared with 41% in 1922 and 51% in 1920. This same change would give 14% instead of 9% for the first column, 22% for the second, 27% for the third, 23% for the fourth and 14% for the fifth. For State comparisons see 1922 Grey Book. Districts are kept the same for this comparison although there have been some realignments.

STATES AND DISTRICTS	Under $1000	$1000 –1499	$1500 –1999	$2000 –2999	$3000 and over	% Under $1500
[1]Southwestern....	0– 0%	0– 0%	4–40%	4–40%	2– 2%	0%
Missouri.....	2– 5%	5–11%	15–34%	10–23%	12–27%	16%
Kansas.....	1– 1%	12–17%	33–45%	19–26%	8–11%	18%
[2]Central South....	2– 6%	4–12%	11–33%	11–33%	5–16%	18%
Rhode Island.....	1– 4%	4–16%	5–22%	7–31%	6–27%	20%
California, So.....	6– 6%	13–14%	32–34%	22–24%	21–22%	20%
Oregon.....	1– 3%	7–19%	14–38%	10–27%	5–13%	20%
Indiana.....	2–10%	2–10%	5–24%	5–24%	7–32%	20%
[3]Middle Atlantic..	12–11%	13–11%	31–28%	35–32%	21–18%	22%
Minnesota.....	9– 6%	25–19%	51–55%	36–25%	21–15%	25%
Illinois.....	14– 6%	48–20%	60–24%	77–30%	48–20%	26%
Nebraska.....	9– 8%	19–17%	45–40%	32–29%	7– 6%	28%
Iowa.....	13– 7%	41–21%	56–28%	64–33%	21–11%	28%
Wisconsin.....	14–10%	25–18%	35–25%	47–33%	21–14%	28%
[4]Rocky Mt.....	4– 6%	15–22%	21–31%	17–25%	11–16%	28%
Massachusetts....	23– 5%	118–24%	120–25%	126–26%	97–20%	29%
Ohio.....	18–12%	28–18%	31–20%	41–27%	35–23%	30%
California, No....	8–10%	16–21%	22–29%	16–21%	14–19%	31%
Connecticut.....	21– 7%	69–26%	71–27%	70–26%	38–14%	33%
New York:.....	18– 8%	62–28%	45–20%	53–24%	45–20%	36%
Michigan.....	12– 7%	52–29%	45–25%	40–23%	28–16%	36%
Vermont.....	14–10%	40–28%	56–40%	24–17%	7– 5%	38%
No. Dakota.....	13–23%	9–16%	17–30%	15–26%	3– 5%	39%
So. Dakota.....	16–16%	24–24%	39–28%	17–17%	5– 5%	40%
Washington.....	13–14%	27–29%	32–24%	14–15%	7– 8%	43%
Maine.....	18–12%	51–33%	44–29%	27–17%	14– 9%	45%
Montana.....	5–12%	16–37%	10–23%	9–21%	3– 7%	49%
[5]Southeastern.....	10–18%	20–35%	10–18%	6–10%	11–10%	53%
New Hampshire..	22–16%	58–41%	28–20%	18–13%	13–10%	57%
Hawaii.....	18–32%	18–32%	5– 9%	6–10%	4– 7%	64%
[6]Colored.....	21–40%	25–48%	4– 8%	2– 4%	0– 0%	88%
	*340– 9%	866–24%	1007–28%	880–24%	540–15%	*33%
cf. Totals in 1922.....	575–15%	944–26%	1094–28%	754–20%	445–11%	41%
1920.....	932–23%	1137–28%	971–24%	636–16%	361– 9%	51%

NOTE—[1]Southwestern; Ariz., N. M. [2]Cent. So.; Ark., La., Okla., Tex. [3]Mid. Atl.; D. C., Md., N. J., Pa., Va., W. Va. [4]Rocky Mt.; Col. Utah Wyo. [5]Southeastern; Ala., Fla., Ga., Ky., Miss., N. C., S. C., Tenn. [6]Colored; Ala., Ga., La., N. C., S. C., Tenn., Tex.

*See correction of comparison given above.

COMPARATIVE STATISTICS

	Number Churches	Total Members	Absent Members	Confession	Total Additions	Revision	Net gain or loss	Total Ministers	Number Ordained	Died	Total Benevolence	Per Capita	Home Expenses	Per Capita Giving
1863	2,652	260,284	30,854	7,765	14,378	755	3,093	2,693	—	—	(no report)	—	(no report)	—
1873	3,325	323,679	42,660	13,216	24,620	836	4,763	3,238	—	—	$1,213,816	$3.75	$1,978,365	$ 9.86
1883	4,010	396,209	57,004	14,800	28,377	1,724	8,590	3,796	—	—	2,638,619	6.66	3,943,227	16.61
1893	5,236	561,631	75,377	34,444	57,561	9,287	18,906	5,138	—	—	2,402,679	4.27	7,005,338	20.31
1894	5,342	583,539	76,800	38,853	62,946	9,625	21,908	5,287	—	—	2,190,111	3.75	7,035,307	15.81
1895	5,482	602,557	77,961	35,327	57,932	10,165	19,018	5,347	—	—	2,187,050	3.63	6,707,613	14.93
1896	5,546	615,195	80,485	32,147	54,640	12,814	12,638	5,405	—	—	2,129,456	3.46	6,871,128	14.63
1897	5,614	625,864	82,909	31,090	52,211	11,181	10,669	5,475	—	—	2,445,324	3.91	6,643,798	14.52
1898	5,620	628,234	83,148	25,189	44,492	12,142	2,370	5,639	—	—	1,892,919	3.01	6,725,911	13.69
1899	5,604	629,874	86,378	24,514	44,185	12,138	1,640	5,614	—	—	2,110,413	3.55	7,023,124	14.50
1900	5,650	633,349	89,002	27,101	48,602	12,762	3,475	5,568	—	—	2,201,161	3.47	7,497,930	15.33
1901	5,753	645,994	91,112	28,398	49,879	12,493	12,645	5,717	158	105	2,233,722	3.46	7,580,665	15.19
1902	5,821	652,849	94,775	29,195	51,627	13,456	6,855	6,015	138	101	2,130,379	3.26	7,921,023	15.39
1903	5,900	660,400	100,335	29,403	51,521	12,260	7,551	6,071	152	108	2,088,967	3.16	7,954,566	15.21
1904	5,919	673,721	100,829	30,193	53,198	13,623	13,321	6,059	137	95	2,165,904	3.21	8,383,567	15.66
1905	5,931	684,322	103,124	34,881	57,722	13,599	10,601	5,933	143	115	2,353,024	3.44	8,490,212	15.84
1906	5,923	696,723	107,114	32,890	56,543	13,354	12,401	5,900	88	104	2,446,256	3.51	8,594,129	15.84
1907	5,977	708,553	91,304	34,587	59,289	14,031	11,830	5,966	114	120	2,591,660	3.66	8,996,014	16.35
1908	6,006	719,195	111,322	35,100	59,792	14,688	10,642	5,924	104	91	2,359,251	3.28	8,992,707	15.79
1909	5,991	731,079	113,012	34,245	62,481	21,256	11,884	5,988	99	85	2,813,262	3.85	9,107,519	16.31
1910	6,033	735,563	113,713	30,582	57,689	23,548	4,484	6,033	112	98	2,860,582	3.89	8,965,894	16.08
1911	6,048	738,741	111,376	30,319	57,667	25,791	3,178	6,116	89	105	2,454,340	3.32	9,356,122	15.98
1912	6,064	743,016	111,364	30,776	57,662	25,575	4,275	5,944	104	96	2,363,584	3.18	9,307,618	15.71
1913	6,096	750,193	113,840	34,294	61,430	25,052	7,177	6,066	94	91	2,378,702	3.17	10,174,335	16.73
1914	6,093	763,182	119,335	40,787	68,467	26,055	12,989	5,923	139	99	2,272,040	2.97	10,716,311	17.00
1915	6,103	780,414	113,262	43,172	70,026	22,968	17,232	5,997	135	115	2,443,205	3.13	10,382,503	16.43
1916	6,089	795,793	105,225	42,081	68,259	23,306	15,379	5,660	116	168	2,893,151	3.63	10,865,414	17.30
1917	6,050	808,415	118,014	39,624	65,734	23,591	12,622	5,851	107	140	3,396,351	4.20	10,906,426	17.69
1918	6,019	808,122	115,345	29,467	51,372	23,771	(−293)	5,722	97	119	3,097,033	3.83	10,251,586	16.52
1919	5,959	808,266	116,489	33,852	59,922	30,564	144	5,695	107	116	3,756,986	4.64	12,195,872	19.74
1920	5,924	819,225	116,536	39,922	71,857	28,459	10,959	5,665	93	139	6,188,728	7.55	15,044,684	25.92
1921	5,873	838,271	109,909	45,875	78,365	28,313	19,046	5,781	101	129	5,486,873	6.54	16,035,396	25.67
1922	5,826	857,846	115,719	44,175	73,030	24,476	19,575	5,620	95	140	5,212,216	6.08	16,781,755	25.64
1923	5,716	861,168	117,537	37,305	63,680	31,139	3,494	5,581	83	126	5,366,181	6.23	18,261,691	27.43
1924	5,680	878,995	111,112	44,132	74,339	26,842	17,666	5,613	88	120	5,178,265	5.89	19,507,607	28.08

REPORT OF THE TREASURER OF NATIONAL COUNCIL

287 Fourth Avenue

Frank F. Moore, New York

Year Ending December 31, 1923

Receipts

Balance, January 1, 1923		$2,273.61
Per Capita Contributions of Churches	$50,254.30	
Associate Members	2,051.00	
Sale of Year-Books and Printed Matter	749.87	
		53,055.17
		$55,328.78

Disbursements

Advertising	$ 195.10	
Clerical Services	8,978.64	
Expenses of Committees and Commissions	1,232.36	
Expenses of Council Minutes	303.31	
Council Meetings, Springfield	4,216.83	
Delegates' Expenses	11,799.52	
Office Supplies and Postage	771.48	
Printing and Sundry Expenses	1,051.14	
Rent	1,209.70	
Salaries	8,451.22	
Telephone and Telegraph	192.39	
Traveling Expenses	1,860.61	
Year-Book Printing	9,567.21	
Furniture, Equipment	438.00	
		$50,267.51
Balance on hand and in Bank, December 31, 1923		5,061.27
		$55,328.78

Year Ending December 31, 1924

Franklin Warner

Receipts

Cash Balance, January 1, 1924		$5,061.27
Per Capita Contributions of Churches	$38,630.25	
Year Book and Printed Matter	1,307.82	
Interest on Deposits	470.73	
Repayment by Mileage Account	308.73	
		40,717.53
		$45,778.80

Disbursements

Salaries and Clerical Services	$15,472.13	
Office Supplies and Postage	3,005.25	
Rent	1,330.00	
Travel	2,139.71	
The Commissions and Committees	4,088.19	
Year Book	9,575.89	
Expenses Meeting, 1923 Council	1,741.32	
		$37,352.49
Balance on hand, January 1, 1925		8,426.31
		$45,778.80

Special Funds

Mileage Fund for 1925 Meeting:		
Receipts—Contributions of Churches	$6,091.36	
Disbursements—Repayment to Current Expense	308.73	
Balance for 1925 Meeting		$5,782.63
Rehabilitation for Japanese Churches:		
Receipts—Contributions	$8,773.04	
Disbursements—Sent Japanese Churches	8,208.89	
Balance		$564.15
Miscellaneous Fund for Benevolences:		
Receipts through Commission on Missions	$1,150.71	
Balance		$1,150.71

REPORT OF THE COMMISSION ON MISSIONS

I. Meetings and Attendance

This report is preliminary and subject to modification before its final presentation to the National Council.

The Commission held a brief meeting for organization on October 19, 1923, in connection with the meeting of the National Council. Since then it has held its two regular annual meetings, in January 1924 and January 1925. The annual meeting of 1924 was attended by 42 voting members out of a possible 56. The roll for the 1925 meeting showed 44 voting members out of a possible 56. Approximately an equal number of regular corresponding members, consisting of the Secretaries of the several Societies, State Superintendents, etc., were in attendance on each occasion, and the roll of voting members and corresponding members was increased by the attendance of some 50 to 100 visitors at each session of the Commission who on occasion were called upon for expression of their opinion. In the voting membership in attendance upon the meeting 28 states were represented.

Between the annual meetings of the Commission the detailed administration is committed to an Executive Committee of thirteen persons. This Committee has held five regular meetings with a total attendance of forty-five, or an average of nine, varying from seven to twelve. Corresponding numbers attended the five meetings to a total of fifty-three, varying from eight to fourteen, at the different meetings.

Nine meetings of the Promotional Cabinet have been held, with a total attendance of 113, varying from 11 to 17, and giving an average of 12 5/9.

The Survey Committee has met well in advance of each annual meeting of the Commission and brought before it after careful consideration its recommendations concerning apportionment percentages.

The so-called Committee of Twelve on Missionary Organization appointed in January 1924, pursuant to the instructions of the National Council, have held four prolonged meetings of several days each and will meet again in advance of the National Council meeting in Washington. The attendance at its meetings has been close to 100 per cent. of the membership.

The Commission as a whole will meet in advance of the National Council meeting on October 19th and 20th, when the following report will be reviewed and perfected for presentation to the Council. This applies particularly to the report on Missionary Organization.

With reference to general organization, the Commission feels strongly the need of a larger representation of women on its membership, for the securing of which end action by states and societies,

as well as by the Council, is necessary. The Commission has also decided that at its annual meeting certain of the sessions should be designated executive sessions in which only voting members would sit.

II. Judicial Questions

1. **The Apportionment.** To the Commission on Missions falls the duty of suggesting to the several states the portion of the total apportionment which each should make its goal. No state has declined the suggestion as an ultimate ideal; a few of them are attempting to reach it by steps, and some of the states, notably Massachusetts and Southern California, are leaving the question of the church's apportionment to the individual church.

The apportionment suggested to the several states is shown in the table at the end of this report.

Perhaps the largest part of the work of the Commission itself has had to do with the adjustment of the percentages among the Societies and causes. The process has been to have a Survey Committee at work for weeks in advance of the meeting of the Commission, securing data from the Societies and other causes represented, comparing their budgets, weighing the urgency of the various causes, and coming to the Commission with a tentative report upon which prolonged hearings have been held by the Commission, giving each organization opportunity to present it's case, and finally on recommendation of the Survey Committee adopting the schedule.

Within the last two years the policy of adopting percentage schedules by states rather than for the nation as a whole has been confirmed and developed. This has involved a study of the state budgets as well as of the national Societies and such conference with the states as has been possible. This means that there is no national percentage generally applicable, but only a composite national percentage which is applicable in no particular state or church.

The schedule recommended for 1926 is given in the table at the end of this report.

Some of the most perplexing problems in connection with the percentages have arisen regarding extra-Society items, such as the Federal Council of Churches, the American Bible Society, the Seaman's Friend Society in New England, etc. An endeavor was made to handle the national items through a miscellaneous fund but at the last meeting it was determined that this was impracticable, since it called for but a fraction of a per cent. and was fairly generally ignored by the state committees and the churches. In the individual states also there are certain causes like the city missionary societies which the state organizations feel should be on their apportionment. It has therefore been arranged that these may be credited under "Other Apportionment Items," and the state schedules adjusted accordingly.

A new question has arisen which deserves the attention of the National Council as a matter of principle, namely, as to whether the

Commission on Missions is justified in requesting the national Societies to vote appropriations directly from their treasuries in minor amount to avoid the necessity of constant modification of the percentages of the apportionment in order to take care of special situations. For example, the Commission felt that the Education Society needed increased receipts for 1925 and 1926 but not longer, and have asked the other Societies to make appropriations on account of the budget of the Missionary Education Department of the C. E. S. for those two years rather than to modify the percentages throughout the country in order to provide the needed sum for a short period. Likewise rather than ask the churches to provide one-half of one per cent. for miscellaneous purposes, such as the Federal Council and Bible Society, the Commission is recommending to the Societies an increase in the budget of the Commission on Missions itself in order to provide $16,000 annually with which to meet our minor obligations to extra-denominational causes. In view of the reluctance of the boards to follow the recommendation of the Commission regarding the Education Society's needs a memorandum is on file for the next Survey Committee advising that the Society be compensated for the miscarriage of plans by increases in future percentages.

The Commission has refused to commend certain very worthy non-denominational causes to the churches on the ground that these causes may make direct approach to our constituency, and that a recommendation on the part of the Commission would be confusing.

2. **The First Church of Washington, D. C.** In view of the large service rendered to the entire nation by the First Congregational Church of Washington and of the comparatively limited resources of the permanent membership of that church, the Commission has approved the proposal that an appeal be made to individual Congregationalists, and also ultimately to the Congregational churches, for funds with which to build, and perhaps begin an endowment, for what might be called for convenience a national church in our Capitol City. Although this project was not in mind when the place of meeting was selected, the meeting of the Council in Washington affords opportunity for the delegates to secure first-hand information of this project.

3. **Hawaii.** In the summer of 1924 the Commission sent a deputation consisting of Superintendent L. O. Baird of Washington and Secretary George W. Hinman to the Territory of Hawaii for the purpose of making more vital the relationship between the churches of the Islands and of the States. This deputation attended the annual meeting of the Evangelical Association of Hawaii, and visited very widely among the churches of the several islands and brought back a comprehensive report with recommendations which have resulted in the establishment of constituent state relations with the Extension Boards and for representation on the Commission on Missions comparable to that of a constituent state. It is hoped to

have frequent exchange of representatives and a deepening consciousness on both sides of the vital relationships involved.

4. **The Congregationalist.** A bit of history is needed at this point. In 1917 the National Council approved the report of its Committee recommending the purchase of The Advance by The Congregationalist at a price of $30,000. The Publishing Society which owned The Congregationalist felt that the price was excessive. The National Council therefore voted to share with the Publishing Society the financial responsibility for this transaction; that is, for such portion of the $30,000 as should prove to be excessive. In the light of subsequent experience the Commission regards such indefinite action involving financial responsibility as unfortunate, leading as it does to divided responsibility and misinterpretations. It is clear that it is practically impossible to publish a worthy religious periodical in these days without a subsidy. Under the stress of other burdens the Publishing Society in 1921 requested the Education Society to subsidize the Congregationalist; the Education Society by action of its Board agreed, and this transaction was approved by the National Council at the Los Angeles meeting; at the same time the Council approved the recommendation of the Commission on Missions that on account of this subsidy the percentage of the Education Society in the apportionment, which was in process of reduction to 4%, be restored to 5½%, and again at the meeting of the Commission in January 1924, an additional .43% was given the Education Society on account of the deficit on The Congregationalist. While it is impossible to say just how much money 1.93% of the apportionment yields, the Commission feels certain that the financial obligations assumed in 1921 have been fully discharged.

During 1924 a special committee was appointed to consider the situation regarding The Congregationalist with the Education Boards. This committee felt that if possible The Congregationalist should be provided for in some other way than under the apportionment, and the Commission has recommended that beginning January 1, 1927, the Publishing Society assume responsibility for the deficit on The Congregationalist. In the meantime the special committee endeavored to work out a plan under which a member of the staff of The Congregationalist should be assigned to the denominational interests with a view to making the paper more effective as a news agency for our denominational life especially missions, and at the same time advertising space should be taken by the Societies and the National Council in sufficient amount and at sufficient rates to take care of the deficit. This proposal was not looked upon favorably by the first Society to which it was presented, and since a unanimous favorable decision was necesssary the project was dropped.

5. **Pensions for Unordained Workers.** By vote of the Commission Dr. Mills of the Ministerial Boards was asked to formulate and present a plan under which missionaries who are unordained, whether

at home or abroad, and other workers under the Societies and the National Council, might be provided for substantially on the same basis as are the ministers under the Annuity Fund. The Executive Committee acting for the Commission adopted the following principles:

> "In the case of missionaries whose service parallels that of the ministry the plan should be identical as far as practicable with the expanded plan of the Annuity Fund for Congregational Ministers, the Missionary Societies making good the average credit from the Pilgrim Memorial Fund as applicable to each successive year."

The subject has been carefully canvassed with the directors of the several Societies and progress has been made toward the perfection of a system on the basis of this principle.

6. **Details.** The Commission and its Committee have passed upon various details, including the following: The classification of overhead charges; passing over to the Conference of Southern California the Oriental work of the American Missionary Association; an appeal to the churches for assistance to the Kumiai Churches of Japan in rebuilding after the earthquake; the relationship of the district offices of the Missionary Societies to the promotional work of the Commission on Missions; reference to the Societies of the question of a district secretary of the W. H. M. F. in Chicago; appropriate support of Peking University through the A. B. C. F. M.; the safeguarding of the principal of Conditional Gift Funds; slight modification of the rates on Conditional Gifts; disapproval of the furnishing of names of individual donors to State Conferences; provision of forms for the Annual Reports of the Societies; the publishing of statistics on apportionment basis in the missionary magazines, with supplemental processes for furnishing statistics to state workers month by month. The endeavor has been made to relate the work of the Commission to that of the Commission on Evangelism in the realization that these two are intimately related. Suggestion has been made to state boards that they consider the wisdom of asking Secretaries of Societies to sit with them and of placing on the boards regularly some one in each state who should represent the national point of view.

III. Promotion

1. **Plan of Operation.** The plan of operation of the Department of Promotion centered in the idea that the local church should organize itself in such fashion as to secure the interest and contribution from every member of the congregation on the benevolence side of the budget as well as on the side of the church's support. In order to bring this about it has been the theory of the department that its functions were to assist and stimulate the state organization in bringing this about and that ordinarily the state organization should make its objective the association committee

where possible, and if not possible, then the church committee. For the doing of this work the Commission has provided well wrought out plans of action for the state, for the association and for the local church, putting all of these plans in the hands of the state organization and depending upon it for their use.

The department has also provided necessary literature not only on plans but for the presentation of the various benevolent causes and also literature bearing upon the spiritual aspect of the enterprise.

So far as possible speakers have been provided to state conferences, district associations and local churches, largely through the force of the Societies who have provided Secretaries and returned missionaries for the purpose. Likewise the Societies have joined with the Commission in furnishing field workers, which has been supplemented to some degree by the employment of Commission on Missions' field men.

The denominational periodicals have been utilized both by way of reading articles and advertisements.

For the 1926 plan to be utilized in the autumn of 1925 the Commission is recommending stressing the spiritual aspect of our benevolence endeavors without lessening the efficiency of the organization for circulating information and gathering funds. In this endeavor a letter has been addressed to the pastors urging emphasis on the more vital principles of missions and under the guidance of the Commission the Societies are furnishing teams of missionary speakers to be supplemented with speakers from the state organizations with a view to the personal visitation of as many churches as possible. This is to be done by presentation in individual churches and in groups as well as in association and conference meetings.

2. **Staff.** The promotional staff of the Commission on Missions has centered in the office of the Promotional Secretary, assisted by one, and sometimes two stenographers, and a shipping force varying in size with the need of getting out literature. On the field about a dozen states have been assisted by furnishing field men for part or full time. It is the feeling of the Executive Committee that as rapidly as possible responsibility for this force should be assumed by the states.

In like manner the Commission has appropriated to many of the state committees limited amounts of expense money for promoting the campaign plan. Here again it is thought that the ideal plan would provide these funds through the state treasury rather than through the Commission or the Societies. In the meantime it is felt that wherever it is necessary to secure effective operation the needed financing should be provided.

In the autumn of 1924 after two years of indefatigable labor and effort Rev. William S. Beard, Secretary of Promotion found it

necessary under advice of physicians to relinquish his labors in that office. His resignation was accordingly presented and accepted with reluctance, and the most genuine expressions of appreciation for the effective service rendered.

On the resignation of Mr. Beard a committee was appointed on staff which gave prolonged consideration to the subject of a successor, and made real endeavor to secure such a successor. The difficulty of finding the right man, however, and the uncertainty existing on account of the work of the Committee on Missionary Organization finally led the committee to recommend to the Commission that the work of promotion be intrusted for the interim to the promotional cabinet, consisting of the chief promotional Secretaries of the Societies and two State Superintendents.

For carrying out the work intrusted to it the Cabinet appointed sub-committees, among them one on the work of the promotional office consisting of Drs. Halliday and Cady, requesting them to attend to the correspondence during the slack period which followed the campaign of 1924 and preceded the more strenuous labors in preparation for that of 1925.

For working out the campaign plans for the autumn of 1925 the Cabinet constituted the State Superintendents who are members of that body a sub-committee. This committee took the plans left by Mr. Beard and carefully elaborated them for presentation at the mid-winter meeting, where the so-called 1926 plan was adopted, including arrangements for missionary teams to visit the churches.

With the beginning of heavy office work the Committee on Promotion were authorized to secure an ad interim helper, Mr. Ansel E. Johnson being employed for this purpose. Mr. Johnson immediately set himself to the task of carrying out the details of the 1926 plan.

In general the Cabinet has been active as a body for consultation. During the official term of Mr. Beard the Cabinet was an advisory body to which the Secretary brought all his plans for advice. Since the resignation of Mr. Beard the Cabinet has been empowered to carry forward the promotional plans of the Commission. Throughout the biennium there has come before it many details concerning methods, literature, personnel, etc.

3. **Details.** Some of the details of promotional work include the discontinuance of the regional offices in Boston, Chicago and San Francisco; the publication of a Joint Catalogue of Literature and Stereopticon Lectures; the furnishing of syndicated material to the numerous states papers; the provision of sessions in the annual meeting programs of the Home Societies and for the National Council meeting, and the setting up of laymen's fellowship dinners in our larger cities.

IV. Laymen's Advisory Committee

For four years there has been under consideration the question of furnishing advice and help to individuals in the Congregational constituency who are interested in doing larger things than are normally contemplated through the weekly contributions to the churches, and to the question of enlarging the number of such individuals who desire to invest considerable portions of their capital either immediately or through conditional gifts and wills in the work of our benevolent societies.

The committee in charge of this investigation found it difficult to secure the right leadership. In the summer of 1924, however, without knowing that Mr. Beard was considering resigning his position as Secretary of Promotion the committee came to feel that he was the man to lead in this work, and without knowledge on his part that this proposal was about to be made to him, Mr. Beard presented his resignation as Promotional Secretary; so that when the committee approached him he was free to consider the proposal except that his condition of health seemed not to warrant him in giving immediate answer. After three months of rest, however, Mr. Beard accepted the invitation of the committee to begin work on April 1, 1925. The Commission therefore instructed the committee which had dealt with the preliminary arrangements to go forward with its plans and empowered it to determine upon the name under which this work should be done. The name given above has been chosen by the committee, and plans of operation have been outlined, but not with sufficient definiteness to make it feasible to present them here.

It is the thought of the Commission that the fruitage of this endeavor may be expected in its largest volume in later years and that the immediate results are not to be the measure of the effectiveness of the work, which must at the start be largely seed-sowing with a view to later harvest.

V. Finances

The Commission on Missions has been financed under vote of the Societies and the National Council at the Springfield meeting by pro-rata assessments upon the participating organizations on the basis of their share in the apportionment as recommended, exclusive of the organized states in which promotional work is carried on at the expense of the states, as well as at the expense of the Commission. This outlay it seems to your Commission has been abundantly justified by the results achieved.

In 1924 the budget and accounting departments under which it was attempted to develop a central office in which should be on file an up-to-date record of the actual benevolent status of each church in the country was discontinued in view of the difficulties involved which made it next to impossible to secure accurate and

prompt results. This involved also the discontinuance of the central distributing agency to which the individual churches could send their total contributions for distribution to the various Societies.

Following the discontinuance of the statistical department a simple process of bookkeeping was installed for handling the moneys of the Commission and for distributing the funds of the Woman's Home Missionary Unions so far as they desired to use the office. It was arranged also that in most districts the State Conferences should serve as distributing agencies, and where this could not be done, one or another of the Societies are handling this work. In lieu of the statistical reports of the accounting department, the Societies have been asked to make monthly statements to each of the missionary magazines on the basis of the apportionment year and to furnish to each of the state offices reports of moneys received directly by them, so that each state office may know from month to month what the standing of each church is.

The Commission placed on record a genuine appreciation of the strenuous labors of Rev. John L. Kilbon, by which he endeavored to make the statistical and accounting department of real service, and in which he succeeded to as great a degree as could be expected, and incidentally marked out the way for future processes.

VI. Recommendations

Involved in the foregoing and in previous actions of the Council, and in addition to the report on Missionary Organization are the following recommendations:

1. Reaffirmation of the decision of the Council two years since adopting as a matter of procedure and instructing the Secretary of the Council accordingly that actions of the Council affecting the several Missionary Societies be referred to the respective meetings of the Societies in connection with the meeting of the Council at which such actions are taken.

2. Reaffirmation of the action of the last Council in asking each Society to pass an identical resolution in substance as follows:

> This Society hereby appoints the Commission on Missions of the National Council as a Committee of this Society authorized and directed to represent this Society in the initiation and direction of the common appeal of the Congregational Missionary Societies to the Congregational Churches and their members for the support of the missionary work of these Societies and with the duty of correlating and co-ordinating the individual promotional work of this Society with similar promotional work on the part of the other Societies and with the common promotional work of all the Societies and with the Congregational organizations of the several states.

3. The Commission recommends that the apportionment askings for 1927 and 1928 be continued at $5,000,000 per annum.

4. The Commission recommends that the budget of the Commission on Missions for common promotion be approved subject to the concurrence of the Societies at their meeting in conjunction with the National Council for an amount not to exceed $150,000 per annum, including $16,000 per annum for the miscellaneous fund, and exclusive of any amounts which may be expended by state and local organizations out of their own funds; the budget to be assessed upon the several national causes in proportions to be determined by the Commission on Missions.

VII. Tentative Report of the Committee of Twelve on Missionary Organization

The Committee of Twelve on Missionary Organization was appointed by the Commission on Missions in January, 1924. It was instructed to make most careful investigation and studies and to bring in findings which would enable the Commission on Missions to report to the National Council in 1925 on the subjects committed to it by the National Council in 1923 in adopting the following recommendation of the Commission:

> "It is further recommended that the proposal by the General Secretary at the mid-winter conference in Chicago, or some other plan, be submitted for action at the Council two years hence, during which time a further study of our missionary activity as a denomination, including the three subjects, central board of promotion, further consolidation of boards, including the relation of our women's organizations to our missionary program, and question of literature, be made by the Commission on Missions."

With thorough preparation in advance of each meeting, the full Committee has met four times, spending together an aggregate of fourteen days, with much more time in sub-committees and in hearing of representatives of the societies, of the churches and of other denominations. Full records have been kept of discussions and careful study has been made of all communications, including resolutions of conferences, associations, etc. Careful studies of shipping facilities in the Boston and Chicago offices have been made and similar studies in New York have been instituted.

The Committee now presents a revised draft of its tentative report, expecting to gather all possible additional data concerning the mind of the denomination and in the light of the best wisdom available revise its report for presentation to the Commission on Missions in October. The Commission will, after any amendments thought by it to be wise, present the report to the National Council for its disposition. Judging from past procedure, the Council is likely to make provision for extended hearings and wide discussion of the report before final action. The Committee therefore expresses its desire for the fullest possible discussion and will welcome all communications bearing upon the subjects involved. (Address the Chairman, Rev. William Horace Day, D.D., 25 Court Street, Bridgeport, Conn.)

Our missionary societies originated for the most part as close corporations. Much sentiment developed early for a democratic control of these organizations, for the elimination of overlapping, and for such consolidations as would tend to efficiency and economy.

At the first meeting of the National Council in 1871 a committee was appointed to consider the feasibility of consolidation with a view to efficiency and economy. This Committee reported in 1874, advising the merger of home missions, church building and Sunday School extension on the exact lines finally consummated in 1917. Other transfers of responsibility were recommended and a single missionary magazine was declared to be desirable. Likewise at eleven of the fifteen meetings of the Council, to and including that of 1913, the subject was to the front in one aspect or another. (See Exhibit "A" following.) Similarly these subjects have been widely discussed in state conferences, district associations, ministers' meetings and wherever Congregationalists have assembled. The discussion has been particularly insistent since the war, due to the increased activity in promotion.

Your Committee is aware that the desire of the churches for changes in organization often grows out of impatience with the multiplicity of appeal, which is a purely promotional problem. We have tried therefore to keep the administrative question by itself and to propose only such changes in that direction as seem to propose greater administrative efficiency.

We believe that, wholly apart from administration, it would be possible to raise more money, and with a better effect on the churches and individual contributors, to raise up more and stronger friends for particular types of missionary work, if we had a single denominational periodical, and if a single group of capable persons were made responsible for the entire range of missionary promotion, including the careful cultivation of individual givers and of churches which do not follow the every member canvass campaign plan. We are therefore making recommendations looking to that consummation.

On the other hand we believe that without basing our conclusions on promotional interests at all, fewer missionary societies would be more efficient and more economical, and that plans can be perfected under which the high values of the past can be conserved and enriched, including those involving the strong personal attachment of individuals for particular societies. At first the majority of the Committee was disposed to recommend a five-fold organization, including the completion of the merger of the Church Extension Boards and of the Ministerial Boards, the alignment of the Foundation for Education with the Education Boards, and the merger of the foreign boards into one. Further discussion led the majority of the Committee to feel that a four-fold organization would be better, this to add the merger of the educational interests with the educa-

tional work of the American Missionary Association, the church work of which was to be associated with that of the Extension Boards. Still further consideration led the Committee to the unanimous conviction that a two-fold organization was more desirable, namely, one foreign missionary society and one home board. Our recommendations are therefore based upon these convictions.

One of the greatest advantages in consolidation will be in the co-operation between men and women in the total program. This has led to the recommendation of the Committee that women be accorded at least one-third representation in governing boards and committees, and, in our opinion, the same principle should obtain in the National Council, whose members are members of each society, and in State Conferences.

There are many perplexing questions involved in the magazine situation. We have had for our consideration an informal report of the special committee, of which Dr. Lloyd C. Douglas is chairman, which is illuminating in its presentation of the fundamental principles involved. In the meantime this Committee presents its best judgment.

The report deals with main issues. If adopted it will call for careful working out of necessary by-laws as well as charter changes. A competent committee of lawyers is making a detailed study of the legal questions involved for presentation to the committee at its meeting preceding the Council.

PROPOSALS

Under the general plan of placing the missionary activities of the denomination in two boards, one for home and one for foreign work, we make the following recommendations:

I. CONSOLIDATION AND ORGANIZATION

1. **The Foreign Work.** We recommend a complete unification of the Women's Boards with the American Board, including unification.
   (a) in the conduct of the foreign mission work of the denomination on the foreign field.
   (b) in the administration of the work in the departments at home.
   (c) in appeals to the denomination in behalf of foreign missions.
   (d) in foreign missionary education and promotion throughout the denomination.

This would make necessary the reconstituting of the present organization along the following lines:

A. **A Board of Directors** of thirty, to meet two or three times a year, including at least one-third women, elected by the American Board at its meeting in connection with the National Council, eighteen of whom shall be designated as the Prudential Committee, the other twelve to be chosen so as to provide adequate regional representation; the Secretary of the National Council to be a member ex officio but without vote.

B. **The Prudential Committee,** which shall be the Board ad interim functioning substantially as at present, shall be constituted so that the members shall be at least one-third women, to be elected by the American Board at its biennial meeting with the National Council, in a way to make the women members co-ordinate with the men in every respect, as an integral part of the management in order that the splendid values of the four boards may be conserved.

C. **Departmental Secretaries,** men and women.

D. **A Cabinet** composed of the departmental secretaries, substantially on the present basis.

E. **Regional Committees** corresponding in general to the present organizations of the Woman's Boards and to be comprised of both men and women; the functions of these committees would be:

1. The conservation of the work and interest of the present woman's organizations and the securing of active participation of corporate members.
2. Promotional and educational work as a link between the Promotional Council and the State organizations so as to correlate the common work of each region as a whole.
3. The promotion of regional conferences, including inspirational gatherings.
4. The carrying on of certain services now rendered by the district offices and secretaries.

2. The Home Work. We recommend the creation of a single national organization for the home work, to be called the Congregational Home Board, to consist of the members of the National Council plus one hundred and fifty members at large and the life members of the several home boards. Division of the work into departments would enable the new Board to retain the present effective administrative and executive forces where advisable. A plan embodying such a division of functions should be left flexible for future readjustments. The legal entities of the present societies may be preserved over a period of years for the sake of safeguarding legacies in wills already drawn and of protecting property rights. Subject to legal requirements, the present societies should cease to function in other capacities, and as soon as practicable, vest in this new society title to properties now owned, both real and personal, with the explicit provision that all trust funds should be used for the purpose designated by the donors. This plan would involve bringing under a single management

The American Missionary Association
The Congregational Home Missionary Society
The Congregational Church Building Society
The Congregational Sunday School Extension Society
The Congregational Education Society
The Congregational Foundation for Education
The Congregational Board of Ministerial Relief
The Annuity Fund for Congregational Ministers

and the merging of the Congregational Woman's Home Missionary Federation into the resultant combination. These nine organizations would be merged with or controlled by the new Board so as to bring all of their activities under the control of a single board of directors.

It is the judgment of this Committee that the maintenance of a national organization of women apart from the proposed Home Board would be contrary to the principle of merger and would stand in the way of the realization of the very objectives we are trying to reach through the merging of the present missionary agencies.

For the new National Home Board we suggest the following scheme of organization.

A. A Board of Directors elected by the Home Board at its biennial meeting in connection with the National Council and large enough to be representative of the different sections of the country and the several departments of the work (a definite number will be recommended in the final report), this board to be composed of at least one-third women, the Secretary of the National Council to be a member ex officio but without vote. The Board of Directors would pass upon the budgets, deal with broad policies, adjustments between the different departments, relationships with state conferences and such details of the total administration as was thought wise by the board itself or on instruction from the Home Board meeting with the National Council. It would meet annually or oftener if found desirable.

B. An Executive Committee, which shall be the Board ad interim and meet bi-monthly, composed of at least one-third women. Its members shall be elected from the Board of Directors by the Home Board at its meeting in connection with the National Council.

C. Four Departmental Administrative Committees of nine members each, five of whom shall be members of the Executive Committee, chosen by the Board of Directors, for the purpose of maintaining the legal existence of the corporations as long as necessary, and for administration of such details as shall be determined in the by-laws, with ad interim authority within the budgets and general policies of the Board.

D. Departmental secretaries, men and women.

E. A Cabinet composed of departmental secretaries for conference regarding united interests and for preparation of agenda for the Board of Directors and Executive Committee.

F. Regional Committees corresponding in general to the present areas, these committees to be comprised of both men and women. The functions of these committees would be:

1. The conservation of the work and the interest of the present woman's organizations.
2. Promotional and educational work as a link between the Foreign and Home Boards, the Promotional Council and the State organizations so as to correlate the common work of each region as a whole.

3. The promotion of regional conferences and inspirational meetings.
4. The carrying out of certain services now rendered by the district offices and secretaries.

In proposing this reorganization of the existing societies, we call attention to the following:

1. The Pilgrim Memorial Fund, which is in the custody of the holding corporation of the National Council and which now pays for its entire income to the Annuity Fund for Congregational Ministers for distribution, remains undisturbed.
2. The Publishing Society, a purely business enterprise, is left a separate entity under the National Council.
3. Further study of the Annuity Fund by the committee and its counsel is being made in view of the fact that the Annuity Fund for Congregational Ministers is on an entirely different basis from the other societies. The members of the National Council are not members of the Annuity Fund. Under its charter, approved by the National Council, those who hold certificates of membership in the Fund elect trustees to manage its affairs from a list of names of eligible persons previously presented to and approved by the Council.

II. RELATIONS OF STATE AND NATIONAL ORGANIZATIONS

1. **The Representative Relation.** There is a growing recognition of the responsibility of the churches of a conference for missionary and extension work within their borders. This obligation is not necessarily exclusive but it rests primarily on the churches of the state. This has long been recognized by the older states and is being vigorously asserted by the newer states. With this position we are in full accord, and believe that this responsibility makes the state organization the logical representative within its borders for the national missionary societies and their regional agencies.

2. **Choice of Executives.** In view of the fact that the state organizations are becoming more and more the official representatives of the National Societies, and in our judgment ought so to do, we are impressed with the suggestions of some of the Superintendents that the State organizations in choosing their chief executives might well consult with the national societies to insure harmony and co-operation.

3. **State Percentages.** In view of the simplification of percentages through the two-society plan, we suggest that in the future the Survey Committee after conference with representatives from the states and the Home and Foreign Boards, shall present at the mid-winter meeting three percentages, one for the Foreign Board, one for the Home Board and one for state work. These percentages should then be acted on by the states, which having once adopted them should adhere to them for the entire year.

4. **Co-operation at Board Meetings.** We recommend that state organizations consider the advisability of inviting representatives of

the national Foreign and Home Boards to sit regularly with them at their board meetings and that the National Boards reciprocate.

5. **Unified Woman's State Organizations.** In view of the unification and merging of the woman's foreign and home missionary organizations with the Foreign and Home Boards, we express the hope that ultimately there will be in each state a single organization of women in co-operation with the state conference for the furtherance of the entire missionary program of the denomination.

III. JOINT PROMOTION

1. **A Joint Promotional Council.** The Committee recommends a Promotional Council which shall be an empowered Cabinet, representative of the national societies and the state conferences, having supervision of all solicitation of funds, individual as well as mass appeal.

We believe a Promotional Council can be so constituted as to provide imperatively needed unification of promotion and have the highest promise of success because this is the normal outgrowth of our past practice and true to our democratic ideals.

A Council of fifteen would include four (4) chosen by **each** of the two national boards, and four (4) superintendents chosen by the body of State Superintendents; also the General Secretary of the National Council, the Promotional Secretary and the Secretary of the Layman's Advisory Committee, ex officiis.

2. **Relations with Commission on Mission.** The Promotional Council shall be the administrative but not the authoritative body. The Commission on Missions, and, ad interim, the Executive Committee of the Commission on Missions, authoritatively represent the National Council, at the regular meeting of which the Promotional Secretary shall report. The Promotional Secretary shall be elected on nomination of the "Promotional Council" by the Commission on Missions. The "Promotional Council" shall annually elect its own chairman. They shall report to the Executive Committee of the Commission on Missions.

The "Promotional Council" shall:

1st: Direct the standardized program of promotion culminating in the Every Member Canvass.

2nd: Develop a secondary program of promotion which may be helpful to churches not working under the standard plan.

3d: Have general supervision of individual appeals hitherto made by the various societies, often for special pieces of work. Each society working chiefly in its own interests has built up lists for special appeal but the total of all these lists is but a small percentage of Congregationalists of sufficient means to be able to respond to definite appeals. With reasonable regard for the confidential nature of these lists and of the past relation of each society to individuals, it is hoped that the "Promotional Council" can so co-ordinate such solicitation as

greatly to augment the number of Congregationalists who during each year shall receive special appeal and to increase largely the sum secured from such solicitation. The development of practical plans to this end will require that the Promotional Council and the Laymen's Advisory Committee shall work in closest harmony with each other.

IV. THE CONSOLIDATION OF MAGAZINES

1. **A United Publication.** The Congregational Churches have at the present time three main periodicals, "The Congregationalist," a weekly religious newspaper with 18,000 subscribers; "The Missionary Herald," a monthly devoted to foreign missions with 21,000 subscribers, and "The American Missionary," a monthly devoted to home missions with 29,000 subscribers. The total subscription list of 68,000 without allowance for duplication of names, estimated to be not more than 10 per cent., when set over against the fact of approximately 610,000 Congregational families shows that Congregational publications are not being read by any large proportion of our eight to nine hundred thousand church members.

All three periodicals are published at a loss; "The Congregationalist" has an estimated annual deficit of approximately $28,000 of which $24,000 is borne by the Educational Society; "The Missionary Herald" of $18,000 borne by the American Board and the Women's Boards; and the "The American Missionary" of $21,000 borne by the Home Boards; the total deficit being $67,000.

A wide demand is being made for a single publication for which a real campaign could be put on in our churches. With a single periodical we may hope for some economy in publication and distribution and an increase in circulation. It is estimated that with a circulation for the combined magazine of 50,000 at a price of $3 per year including a club subscription rate and a still further reduced rate for multiple subscriptions, it should come to self-support. Such a campaign as suggested ought to result in a circulation far beyond the aggregate circulation of the present publications. We may hope to have Missionary news read by a very much larger number of our church membership; and to have a wider interest awakened in the work and program of our denomination.

2. **Missionary Supplements.** At the same time it is recognized that in "The Missionary Herald" the American Board has a journal of long and splendid history, the oldest magazine in the country, with a name dear to very many households, a journal which the Board regards as essential to the maintenance of interest in foreign missions. Many have the same feeling about "The American Missionary" as the organ for the dissemination of home missionary information and for the securing of financial aid.

3. **Tentative Recommendation.** After long discussion of methods and in view of the tentative suggestions of the Committee on Proposed Consolidation of Congregational Periodicals we submit the

following as a tentative plan: That "The Congregationalist," the weekly church paper contain in each issue missionary material furnished by the American Board and by the consolidated Home Board; that there be two missionary supplements, each having six issues during the year, one published under the supervision of the American Board and which may be known as "The Missionary Herald," the other to be published under the supervision of the Home Board and which may be known as "The American Missionary," such supplements to be published alternately or at stated times otherwise arranged. Let the paper, with its supplements as above recited, be furnished at a price not to exceed three dollars per year, club rate $2.75, multiple rate, $2. Let the supplements be furnished separately, the twelve issues not to exceed one dollar per year.

CONSIDERATIONS WHICH LED THE COMMITTEE TO PRESENT THE FOREGOING REPORT

1. **Humanizing and spiritualizing the missionary appeal.** We feel the necessity of minimizing mechanics. Machinery there must be but it should be the simplest and most efficient. At present state missionary committees and local churches, as also the body of individual givers, may be approached by eight agencies, namely, (1) the Commission on Missions in behalf of the total apportionment; (2) the American Board; (3) the Woman's Board; (4) the Extension Boards consisting of three Societies; (5) the American Missionary Association; (6) the Education Society; (7) the Ministerial Boards, consisting of the Board of Ministerial Relief and the supplementary funds for the Annuity Fund; (8) the Foundation for Education. Also the Woman's Unions of the several states approach the women of the churches. There are eleven items in the apportionment.

Here is so much machinery that humanizing and spiritualizing are difficult. The Committee believe that there should be more personal contact. To establish personal contact with eight or nine different agencies is practically impossible. In consequence we have a mechanical apportionment with little possibility for humanizing.

We conceive that with a single promotional agency embracing all the contacts it will be possible to deal personally with any church which desires it and to establish contacts with many times the number of individuals now interested. Where any one society on a limited budget and for a limited contribution could not afford such relationships, and where now they would not be possible because of the forbidding number of approaches, one body with a large appeal and correspondingly large resources can establish these connections effectively.

So also where no one of eight organizations would have resources for leadership in cultivating inspirational approaches, a

single body embracing the total program and backed by the total expense budget would be able to do this effectively.

The result would be that many churches would be raising missionary money for work in which they are interested rather than for a budget to which they try to be loyal; that many individuals who can give largely could thus be reached who would never otherwise be interested, and that many individuals and many churches will be giving from spiritual motives plus their loyalty where formerly it was loyalty alone.

2. **Democracy.** The proposals contemplate an organization in which the representatives of the churches would have direct voice in a feasible way for the control of the entire missionary activity. As it is, the representatives of the churches face an organization which is so complex that expression of opinion is not attempted, and if it is expressed, the number of organizations involved is so great that it becomes lost before it reaches the final authoritative group.

3. **Economy.** By economy the Committee means the making of every dollar go just as far as that dollar can be made to go. While therefore the plan proposed might not result in spending any less money, for example, in publicity and promotion, we should surely expect that the expenditure of the same amount of money would yield far larger results; that is, it would mean spending a lesser proportion of our money in raising the money. We do believe, however, that there would be some saving in the cost of the spending of the money for the administration of missionary work. This is all involved under the next heading.

4. **Efficiency.** By this we mean getting more work done and getting it better done for the same expenditure. Here we should be specific.

(a) **The consolidation of offices.** Take the Home Board as an illustration: six central offices are maintained now for the work which is proposed should be centralized in one main office and some eight district offices which could be combined into two.

Here the savings are obvious—such items as rent, telephone, stenographic service, shipping facilities, office management, printing, bookkeeping and office secretaries.

(b) **The elimination of overlapping.** On the foreign field in some missions there are two sources of administrative authority; in some three, and in some even four, involving separate sets of books, inflexibility of budgets and sometimes complications in administration. Likewise for the home offices of the Foreign Board there are details where consolidation will be efficient, such as the work of securing candidates and of furnishing literature.

More particularly, however, there is real overlapping in the actual work of the homeland societies, as for example, of the

Education Society and the Foundation for Education in work in institutions; of the Education Society and the Home Missionary Society in the maintenance of field men. There is some overlapping also in the work of the A. M. A. and the Home Missionary Society, particularly as affects the Indian and Oriental work of the former. Moreover there would be some advantages in closer contacts between the church work for colored people and that of the Home Missionary Society in the South, and some advantage if the work of the colored churches in the North were associated directly with that of the colored churches of the South.

(c) **Increased Ability to Meet New Emergencies and Larger Opportunities.** In any growing work there must be the development of new opportunities. Such demands sometimes do not readily fall within the functions of any one of several organizations, but where all homeland organizations are united they can be readily taken up by a Board of Directors responsible for the whole field.

(d) **Efficiency in promotion.** Very expensive indeed has been the endeavor to co-ordinate the activity of eight separately administered promotional staffs. With the best intention on the part of all the effort has sometimes been futile and usually far from effective. We believe that a promotional council such as proposed, with full authority for the total work would speedily prove its efficiency.

(e) **Desirable flexibility of the budget.** Under the present organization it takes two years or more to accomplish any desired modification in the distribution of apportionment moneys. Of course most careful safeguard should be placed around designated funds, but it should be possible for the givers of missionary money to make strategic redistribution of that money without embarrassing circumvention. This would be possible under the plan proposed.

(f) **The unified treasury.** Those who distribute missionary money will see the great saving here. It means two sets of books for the national societies instead of ten, although necessarily more complicated. The saving would be considerable in the making of reports, including that in the Year Book; also in the sending of receipts as well as of remittances.

The plan would call for two investment and finance committees rather than nine as at present. This would mean economy and also call for the services of capable men and women.

(g) **A commanding periodical.** It is fair to say that probably less than 75,000 Congregationalists out of nearly 900,000 read at all either of our missionary magazines. It is reasonable to hope that this number could readily be tripled or quadrupled if we had a single commanding periodical which could be pushed by pastors and others. With such a periodical we could hope not only to maintain all the values inherent in the present plan, but to increase those values materially. More friends for foreign missions should be

raised up under such a plan, and they should be more intelligent friends. Likewise more friends should be raised up for the work of a church in America as a splendid enterprise worthy of the interest of everyone. It is quite as important for the church to cultivate the missionary constituency of the future as to keep in touch with that of the past and present.

5. **The simplification of relationships.** At present it is necessary for each state organization to gear itself into the work of the Commission on Missions on one hand and on the other into the work of each of the missionary groups. The outcome is wholly unsatisfactory. Under the proposed plan it would be quite possible for these leaders to maintain intelligent and sympathetic relationships with two boards as well as with the Commission.

Likewise it is now necessary for the Woman's Home Missionary Federation, and locally in the states the Woman's Unions, to acquaint themselves with the activities of five national organizations, involving expensive consultation and correspondence, where a single contact with clear understanding and great economy would result with the single Home Board as is proposed.

6. **Dangers may be avoided.** There are, of course, legal questions to be considered. Competent lawyers are at work on these questions. All permanent funds must be guarded absolutely. No possibility of court action should be involved.

There are also sentiments to be considered. People have a love for organizations with which they have worked for years. It must be made clear that these organizations are going right on in larger life rather than in smaller.

Anything that magnifies mechanics is to be avoided, and as shown, the Committee is seeking to simplify these to the utmost, and in turn to magnify human interest at every turn.

The personnel of our missionary societies is a tremendous asset to the denomination. We believe that anything which enlarges and enriches the work which these men and women have been doing will quickly commend itself to them and re-enthuse them for larger work in the future.

7. **Other denominations.** The need of merger arose in the Congregational denomination quite apart from other denominations. The Committee, however, is reinforced in its conviction by the discovery that not less than ten other denominations, among them the major denominations, are taking steps in the same direction. For example, the Methodist Church North has merged many of its boards and established a unified plan of promotion. The Presbyterians have reduced sixteen boards and agencies to four, and unified their promotion. The Baptist Church North has unified its promotion and is in the process of merging its societies. The Protestant Episcopal Church has merged all of its

work into one under a single national board, with departments not unlike those proposed in this report. The Disciples six years ago merged their five societies into one. With variations in plan similar things can be said for the Reformed Church of the United States, the Christian Church, the United Lutheran Church, the Presbyterian Church South and others.

Realizing that in detail much ground remains to be covered we are confident that the general direction of the proposals made is in accordance with the desires of the denomination, and that if adopted, these proposals will prove their wisdom in the years to come.

The membership of the committee is as follows:

Rev. William Horace Day, D.D., Bridgeport, Conn., Chairman
Mr. Henry W. Beardsley, Kansas City, Mo.
Rev. Hugh Elmer Brown, D.D., Evanston, Ill.
*Rev. Harry P. Dewey, D.D., Minneapolis, Minn.
Mrs. Ernest A. Evans, New York, N. Y.
Mr. Elbert A. Harvey, Boston, Mass.
Mr. Henry K. Hyde, Ware, Mass.
Rev. Horace C. Mason, D.D., Seattle, Wash.
Mrs. E. A. Osbornson, Oak Park, Ill.
Mr. Dell A. Schweitzer, Los Angeles, Calif.
Mrs. Lucius H. Thayer, Portsmouth, N. H.
Mrs. Charles R. Wilson, Detroit, Mich.

Rev. James E. McConnell, D.D., New York, N. Y., Secretary.

* Mr. Dewey was abroad at the time of the meeting when this report was adopted.

APPORTIONMENT FOR 1926

	Appt.	CHMS	AB	WB	CBS	SSES	CES	F. for E.	CBMR	An. F.	A. M. A.
California (N) and Nevada	108,000	39.	18.5	12.	5.	2.	5.	2.5	2.	2.	12.
California So.	140,000	34.	16.5	14.	7.	5.	5.	3.	2.	2.	11.5
Connecticut	590,000	20.	26.	14.	8.	2.5	6.5	3.	5.	2.	13.
Illinois	425,000	32.	23.	13.	7.	2.	5.5	2.5	4.	2.	9.
Iowa	192,000	24.	25.	13.	7.	3.	7.	3.	4.5	2.	11.5
Kansas	90,000	32.	21.	13.	7.	2.5	5.5	2.	4.	2.	11.
Maine	125,000	30.	22.	13.	7.	2.5	6.5	2.	4.	2.	11.
Massachusetts	1,087,500	19.	27.	14.	8.5	2.5	7.	3.	4.	2.	13.
Michigan	205,000	34.	19.	13.	7.	2.5	6.	2.	4.	2.	10.5
Minnesota	160,000	38.88	20.12	13.	5.5	2.5	2.5	2.5	3.	2.	10.
Missouri and Arkansas	60,000	34.	12.	13.	7.5	6.	15.	2.5	3.	2.	5.
Nebraska	100,000	26.	23.	13.	7.	2.5	6.	3.	4.5	2.	13.
New Hampshire	125,000	27.	24.	12.5	7.	2.	6.5	2.5	4.5	2.	12.
New Jersey	120,000	24.	25.	13.	7.5	2.5	6.5	3.	4.5	2.	12.
New York	400,000	34.38	21.55	12.19	7.	1.85	5.1	2.8	3.75	2.	9.38
Ohio and West Virginia	275,000	28.	22.5	13.5	8.	2.	5.	3.	4.	2.	12.
Rhode Island	70,000	24.	26.	13.	7.5	2.5	6.5	2.5	4.	2.	12.
Vermont	130,000	30.	22.5	12.5	7.5	2.5	6.	2.	4.	2.	11.
Washington and Alaska	87,800	42.	18.	10.	6.5	2.5	5.	2.	3.	2.	9.
Wisconsin	160,000	30.	20.	14.	8.3	2.5	6.2	3.	4.	2.	10.5
Mississippi States	293,900	27.	23.	13.	7.5	3.	6.	3.	4.	2.	11.50
A. M. A. States	13,400	16.	24.	8.	7.	2.	5.	2.	4.	2.	30.
Hawaii*	54,000	78.5	15.						3.	2.	1.5
Amount	5,011,600	1,381,846	1,165,849	656,729	372,450	124,657	303,124	136,682	199,466	100,226	570,571
Composite % 1926	100	25.57	23.26	13.10	7.43	2.49	6.05	2.73	3.98	2.	11.39

* Subject to modification by designations.

REPORT OF THE TREASURER OF THE COMMISSION ON MISSIONS

Contributions

Balance, February 1, 1923			$13,902.06
Receipts:			
Contributions			711,271.72
Total Receipts			$725,173.78
Disbursements:			
Distribution to Boards			714,816.06
Balance, January 31, 1924			$10,357.72
Expense Grants and Sundries			
Balance, February 1, 1923			1,629.26
Advances to Field Workers			
Receipts:			
Expense Grants Received		$136,696.41	
Process Work Receipts		1,211.57	
Bank Interest		399.70	
Total Receipts			138,307.68
			$139,936.94
Disbursements:			
Expenses			
Promotion Department	$47,358.39		
Field Department	33,375.97		
Accounting Department	14,221.59		
Administration	14,026.31		
Shipping Room	8,064.37		
Meetings	5,566.87		
National Council Exhibit	253.88		
		$122,867.38	
Other Disbursements:			
Cash Advanced for 1924 Expense	$2,967.77		
Furniture & Fixtures Purchased	375.81		
Process Equipment Purchased	216.75		
Repaid to Contribution Fund	7,502.59		
		11,062.92	
			133,930.30
Balance, January 31, 1924			$6,006.64
Balance, January 31, 1924:			
Contributions		$10,357.72	
Expense		6,006.64	
Cash in Bank and on hand			$16,364.36

February 1, 1924—January 31, 1925

Contributions

Balance, February 1, 1924, Cash on hand and in Bank..		$10,357.72
Receipts:		
Apportionment	$306,743.47	
Special Object	6,674.78	
		$313,418.25
Disbursements:		
Distribution to the Boards		323,775.97
Balance, January 31, 1925		.....

Expense Grants and Sundries, Net of Refunds

Balance, February 1, 1924, Cash on hand and in Bank	$6,006.64	
Advanced to Field Workers	2,967.77	
		$8,974.41
Receipts:		
Expense Grants Received	$121,947.09	
Bank Interest	415 65	
Supplementary Gifts	100.00	
Special Gifts	100.00	
Total Receipts		122,562.74
		$131,537.15
Disbursements:		
Expenses		
Publicity Department	$30,028.40	
Field Department	25,716.51	
Every Member Canvass	15,025.05	
Promotion Department	14,153.64	
Administration Department	11,278.00	
Accounting Department	10,764,82	
Shipping Department	6,984.28	
Meetings	6,660.97	
Increase in Furniture and Fixtures	143.70	
Total Expenses	$120,755.37	
Cash Advanced to Field Workers for 1925 Expenses	1,404.45	
		122,159.82
Balance, January 31, 1925, Cash in Bank and on hand..		$9,377.33

A complete audit by Chester P. Child involving all details is on file.

EDWIN G. WARNER,
Treasurer.

REPORT OF THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

The function of the Commission on Evangelism and Devotional Life is in brief, (1) advisory to the Boards, State Conferences and churches in matters relating to the interests committed to it by the National Council; and (2) the developing and promoting of plans and programs which will further these interests in the churches; (3) representing the denomination in interdenominational movements and agencies which are concerned with evangelistic and devotional features of the work of the churches.

During the biennium the Commission has been busily engaged in carrying forward these three main efforts. The officers and employees have been in close touch with the various Missionary Boards, and working in and through the State Conferences in interesting the churches and bringing to all these agencies the best plans, material and methods as discovered not only among the churches of our own fellowship but in other religious bodies as well. The relationship with the Boards, Conferences and churches has been close, friendly and helpful in every way.

The Commission in its service is not looked upon any longer as a temporary movement, but is considered rather as one of the stable features of the work of our denomination and this attitude of mind has been most helpful in bringing about closer understanding and more efficient co-operation. Correspondence has been handled quickly and efficiently and there has been no unnecessary delay in supplying pastors and church workers with the material and suggestions for which inquiry has been made.

In the preparation and promotion of plans the Commission has availed itself of the advice, experience and suggestions of many pastors and wherever requests have been made to pastors for assistance, this assistance has been forthcoming most cordially. The plans which the Commission has offered the churches have been drawn directly from the experience of successful pastors and churches, and thus they have carried with them the atmosphere of practical usefulness. This has gone a long way toward bringing to the Commission and its work the support of a large number of pastors.

The literature which has been prepared by the Commission has likewise been drawn out of practical experience and the fact that no untried material has been sent out has recommended what the Commission has prepared in an unusual way.

The Commission has also been fortunate in being able to draw upon the rich resources of our fellowship in securing speakers to represent its interests at State Conferences, Association meetings and with other groups. Pastors, when asked to go to distant points to hold conferences, and to give inspiration to groups of various

kinds, have gone willingly and this contribution of the Commission to the life and work of our denomination has been far-reaching in its effectiveness.

Finances

The Commission has been financed quite largely by contributions from the churches which are made through the treasury of the Home Missionary Society. The Commission on Missions, following the vote of the last National Council in approval of the plan then in operation, provided that the Home Missionary Society should have additional funds under the apportionment in order that it might contribute a sum not to exceed $15,000 per year to the support of this Commission. It has not been necessary to draw on the Home Missionary Society for this full amount as we are able to reduce the subsidy needed year by year. The National Council has assumed a part of the expenses of this Commission during this biennium. In view of the fact that the churches are accepting the increase in the per capita contribution recommended at the last National Council meeting, the Executive Committee of the National Council has accepted the entire support of this Commission beginning April 1, 1926.

The Commission has expressed to the Board of Directors of the Home Missionary Society their heart-felt appreciation of the support that Society has given to the work through the years and the Commission rejoices that it is possible for the National Council to assume the entire charge for the future.

The expenses of the Commission, paid out of the receipts from the sale of literature, appropriations received from the Congregational Home Missionary Society and from the National Council, for the two years have been as follows:

Item:	1923-1924	1924-1925
Printing and Advertising	$16,840.69	$11,861.35
Postage, Express and Freight	2,887.63	3,012.64
Rent, Telephone and Telegraph	582.49	614.40
Salaries, Clerical Service	8,656.33	8,828.10
Travel (Officials and Representatives)	1,552.04	1,093.00
Misc., Incidentals and Office Equipment	562.90	1,046.54
	$31,082.08	$26,456.03

Receipts:	1923-1924	1924-1925
Grant from C. H. M. S.	$13,200.00	$10,999.92
Grant from National Council	1,000.00	3,000.00
Sale of Literature	15,271.91	14,363.73
	$29,471.91	$28,363.65

Literature

The Literature produced by the Commission is sold at a price to cover its production and distribution. This department not only cares for its own maintenance but is able to add a bit to the general

income of the Commission. It is not expected that this item of income will be increased as it is our ideal to furnish literature practically at cost.

The annual circulation of literature for the present biennium was approximately 1,275,000 pieces; for the previous biennium the circulation was approximately 850,000 pieces, making an increase of about 50% in the circulation and use of the literature. It should be added that this material for the most part is purchased by the churches because they want to use it in the plans they have under way and not sent them free of charge. The main items on this list are:

Item:	1923-1924	1924-1925
The Fellowship of Prayer	338,000	448,585
The Congregational Hand Book	93,371	98,806
Textbooks for Pastor's Class	41,709	13,472
Devotional Literature	189,813	266,224
Membership Recruit. Literature	143,555	184,947
Church Attendance Literature	217,700	441,020
Misc., General Distribution	44,695	29,630
	1,068,843	1,482,684

The Future

For the coming biennium the Commission proposes that the Congregational churches give themselves with increasing devotion to the great task of preaching and teaching the eternal gospel of our Living Lord, that men may come to know and to live the truth which is in Jesus Christ our Lord. This implies that we shall organize our forces to carry the gospel outside the church on the one hand, and on the other to turn those within the church, both those in the Bible schools as well as those who have part in the other services of the church, that the Gospel may be accepted; that it shall be believed and lived by ever increasing numbers of men, women and young people. It is the proposal of the Commission that this religious work of the churches shall have two phases of increased activity—the Fall Program and the pre-Easter or Lenten Program. These are in outline as follows:

I. The Fall Religious Program. 1. Parish Study. A careful survey of entire parish, listing every individual as well as family where there are any hopes of ultimate connection with the church. 2. Fellowship Visitation of the entire parish. 3. Rally Sunday to establish, re-establish and strengthen the church-going habits of the people. 4. Autumn Ingathering.

II. The Pre-Easter or Lenten Program. 1. The Program of Preaching. This season is especially appropriate for the presentation from the pulpit of the great fundamental Christian truths, that the people within our churches may understand the foundations of faith, and that those without the church may be led to accept the Christian interpretation of life and join in the worship and service of the church.

2. The Pastor's Training Class, which has for its object the leading of young people to study Christian truth and under the pastor's influence to accept Christ as the personal Saviour.

3. Training Personal Workers. The pastor may multiply himself by enlisting and training consecrated workers to co-operate with him in the service of winning others to the Christian life.

4. The Deepening of the Devotional Life. That the people may have a new loyalty to Christ and a new determination to manifest his love in the life of the world, increased Bible study, meditation and prayer should be encouraged.

5. The Easter Ingathering.

In addition to this program of membership recruiting the Commission endeavors to promote the daily reading of the Bible through the use of the course outlined year by year in the Congregational Hand Book which is published and distributed by the Commission. These Hand Books are used in many thousands of homes.

Another item of the Commission's program is in assisting the churches to conserve their membership through care of absentee church members. The program provides that churches shall send to the central office of the Council the names and last known address of absentees who are to be removed from the roll of the church. These names and addresses are then copied and sent to the church in the community where the absentee now lives. Many are saved to the churches each year by this plan. In addition helps are provided churches which desire to re-interest those within their own communities in the work of the church. Much remains to do here.

The Commission rejoices in the opportunities which come to it through the Federal Council's Commission on Evangelism and Life Service. Many of the plans and much of the literature prepared by our Commission is found adaptable for use in other bodies and we draw largely from them. Dr. Day, who is Chairman of the Federal Council's Commission, and Dr. Charles L. Goodell, the secretary, are leading all the churches in a splendid way. We are thankful for their leadership and pledge to them our fullest co-operation. We ought to contribute more to the support of this Commission, but the limits of our budget force us to a very modest annual contribution. We try to make up in part through service what we lack in funds.

Recommendations

1. That the Nominating Committee be asked to name this Commission in the same way as are the other Commissions, i.e., an official six members with eighteen corresponding members.

2. That the budget for this Commission for the next biennium be set not to exceed the average figure of the last two years, namely $13,000.

Resolutions

The Commission suggests that the following Resolutions be submitted to the Resolutions Committee for survey and presentation to the Council:

1. That this Council recommend to all Congregational Churches the advisability of planning the work of the churches along definite lines, these to include a detailed Fall Religious Program.

2. That this Council commend the use of an outline for daily Bible reading and that the outline prepared by the National Council be given consideration by pastors and used wherever the needs are not better met in some other way.

3. That this Council commends to pastors the use of the Lenten Season as a period of unusual religious opportunity. That during the pre-Easter or Lenten Season special care shall be given to the religious training of young people; to the maintenance of family worship; to daily reading of the Bible and that the program of preaching of the churches shall be shaped so as to present the great outstanding principles of Christian belief.

4. That this Council go on record as commending to pastors the need of particular care of absentee members and that these wandering sheep be led as by good shepherds into active Christian service.

5. That this Council commend the Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America for the fine co-operative spirit which is manifested by that Commission and the way in which it is bringing together the evangelistic and religious leaders of our various church bodies for more effective co-operative effort. Especially do we commend Dr. Charles L. Goodell, the Executive Secretary, for his faithfulness, irenic spirit and zeal in the cause of pure and simple evangelism.

REPORT OF THE COMMISSION ON INTERNATIONAL AND INTER-RACIAL RELATIONS AND NEAR EAST RELIEF

By the action of the 1923 Session of the National Council, upon the recommendation of the special Committee on Commissions, it was voted "that the Commissions on 'Co-operation with Foreign-speaking Churches,' on 'Inter-racial Co-operation' and the 'Near East Relief' be merged into one, designated as the Commission on 'International and Inter-racial Relations and Near East Relief.'"

Your Commission, appointed in conformity with this action, has held frequent meetings throughout the biennium. At one of the early meetings it sub-divided into three committees, one of which was instructed to devote its attention primarily to the question of International Relations, the second to Inter-racial Relations and the third to Near East Relief.

At each general meeting of the Commission all of these interests have been surveyed, and when needed appropriate action taken.

The meetings have usually been attended by all, or nearly all, of the active members. There has also been a varied attendance of the corresponding members. These corresponding members have been notified of and invited to attend each meeting, and when present have been full voting members of the Commission in accordance with the action of the Council. In a number of cases the corresponding members have taken active part in the work of the Commission and their co-operation and advice has been of distinct value. These corresponding members have been regularly informed of the actions taken at the meetings or conferences at which it was practicable for them to be present.

Full and accurate minutes of the meetings of the Commission have been kept, and the office of the Secretary has served as a central office for the Commission. Through that office a considerable amount of detailed work has been done, both in the way of correspondence and in the sending out of communications to our pastors and churches.

The exact duties of this Commission were not very clearly defined. It has endeavored to find its way, as wisely as possible, and to act intelligently and fruitfully along the lines indicated in the action of the Council providing for its appointment and in certain resolutions adopted by the Council which seemed naturally to refer to the work committed to this Commission.

The work of "Near East Relief" has been committed to a sub-committee, of which the chairman has been Rev. Clarence H. Wilson, D.D. Rev. James L. Barton, D.D., of the American Board, a member of the Commission, has been of great service, both because of his extensive and accurate knowledge and because

of his direct connection with the National Board for Near East Relief. The report of this sub-committee is presented herewith and made a part of the report of the Commission.

Near East Relief Report

The sub-committee of the Commission having to do with Near East Relief has continued to co-operate with similar representatives of the other denominations in support of this great work. A two-days conference of such representatives with the executive officials of Near East Relief was held for the purpose of receiving reports, examining the problems, reviewing the proposed programs, and securing unity of action on the part of the various religious bodies. In this conference the chairman of the sub-committee and other members of the Commission participated.

Information with regard to the work, the need and the program of continuance has been communicated from time to time to the churches and state conferences, with appeal for their continued interest and support. The response of the churches has been general and generous.

The following "Report and Message" has been received from the officers of Near East Relief:

Fathers and Brethren:

Near East Relief comes before you to express appreciation for the prayers, the gifts, and the co-operation of the members and adherents of the religious bodies in the work among the orphans in the Bible Lands. Because of the active participation of pastors, Sunday school superintendents and general officials and Near East Relief Committees of the religious bodies, thousands of children have been saved from starvation and are being prepared to go out from the orphanages to work as a leavening influence that shall create in some measure a new Near East. Many of them now show definite promise of leadership.

We give you sincere thanks in behalf of the orphan boys and girls and in the name of Him who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

The strategy followed during the year has been in harmony with the requests made by the foreign mission secretaries, Sunday school executives and Near East Advisory Committee chairmen, both denominational and interdenominational, meeting last Fall for the purpose.

The fruition of the present work of child-saving and training, reconstruction, and missionary accomplishment depends on continued co-operation for a few more years, and we trust this will be approved.

NEAR EAST RELIEF

JAMES L. BARTON, Chairman Board of Trustees
CHARLES V. VICKREY, General Secretary
JOHN R. VORIS, Associate General Secretary
Director of Church Relations

The following statistics will indicate the present status of the work; the figures are for the year 1924:

Orphans in training and under direct supervision.....38,300
Others in refugee camps receiving supplemental feeding..... 6,000
Others who attained self-support during the year, or placed in homes 12,000
Total number of children aided in the year 1924.....76,000

The policy of graduating the children with their trades prepared for self-support at the age of 16, placing out children in desirable homes, and consolidating institutions for economy, has made a noticeable reduction from the figures of the preceding year.

The need for financial support is as keen at this time as it has ever been. The annual budget decreases but there is grave danger that the offerings will diminish more rapidly than the budget. More than half of the 38,300 children now in the orphanages are under 12 years of age. There are also thousands of orphans or half-orphans in the refugee camps in dire need. Without the continued aid of the Christian people of our land, many of these children would certainly perish, and all of them, thrown upon their own resources in devastated and impoverished lands without training and education, must begin life under grave disabilities.

Your Commission respectfully recommends:

1. That the cause of Near East Relief be again commended to the people of our churches for their continued prayers and gifts.

2. That the churches be urged to the home observance of Golden Rule Sunday, which has now become an international institution. It is desirable that the first Sunday in December, the day appointed for the international observance, be set apart for this purpose, if possible. Where it conflicts with the Every Member Canvass, or where there is a concerted community effort fixed for another day, it will be found convenient to make a corresponding alteration of the date. The contributions derived from the economies of Golden Rule Sunday should be regarded only as supplementing the more generous gifts of the people and churches —not at all as an adequate substitute therefor.

3. That by such ways and means as the National Council may determine, the Near East Relief be kept upon the program of our churches.

In conclusion, your Commission would again bring to the attention of the National Council the peculiar appeal which the cause of Near East Relief makes to the people and churches of our order, inasmuch as it occupies the field long consecrated by the service and sacrifice of our own missions, and is dealing with the orphan remnant of the people among whom our American Board has been laboring for one hundred years. These children, who have excited the compassion of the whole Christian world, are therefore in some peculiar sense the wards of the Congregational Churches.

Inter-racial Relations

Your Commission has no extended report to make with reference to the matter of inter-racial relations. This important matter has not been entirely overlooked. There has been some correspondence in the matter, and members of the Commission have attended a number of conferences, such as the National Convention of Workers among the Colored People. It is our belief, however, that this particular matter has not received the attention to which it is entitled. A recommendation with reference to the future policy in this regard is made a part of this report.

International Relations

The Commission, as a whole, has given large attention to the matter of International Relations. Much of the correspondence has had to do with this phase of our work. The Chairman, Secretary and other members of the Commission have also devoted no small amount of time and personal effort to the study of this matter and to an endeavor to carry out the instructions of the Council with reference to the aiding and guidance of the churches. One of the resolutions adopted by the National Council at Springfield "recommends to the churches that there be systematically and concretely presented from the pulpit, in the church schools and in special study classes, ideals and methods of national good will and co-operation." In a second resolution appear these words: "We recommend that our churches, during the coming year, make a determined effort to bring to our people a knowledge of our European brothers which shall go beyond their faults to their virtues, their difficulties, their needs, their efforts for right, and thus secure America's sympathetic understanding of their influence as an indispensable foundation for peace." In a third resolution appears definite and positive endorsement of the World Court and a statement of the belief by the Council "that the United States should either enter into the existing League of Nations or find some more effective way to take our part in bearing the burdens of the world, solving its desperate problems and promoting peace among men."

Guided by these statements, your Commission has sought to carry out the will of the Council. Reference has already been made to the method of extended correspondence and personal interview. The Commission has been fortunate in having as active members men intimately and actively connected with the work of the Church Peace Union, the World Alliance and the Commission on International Friendship through the Churches. It has also, through the Chairman and other members, had direct connection with the Commission on International Justice and Good Will of the Federal Council of Churches of Christ in America, and has co-operated actively in its interdenominational program.

The Commission has communicated directly to all of the Churches of the Congregational Fellowship the mind of the Council, as indicated in the quotations above, and has invited and urged co-operation by the local church along the lines indicated. It has sought to aid in the carrying out of this recommendation by the furnishing of suitable material.

A number of articles have been prepared by members of the Commission and published in "The Congregationalist" relating to various phases of the work of this Commission. The Commission has co-operated in the preparation of material which has been published by the Federal Council's Commission. This material has had very wide circulation. There is in preparation by this Commission a brief textbook on "Christianizing International Relations" which is planned to be of use to pastors who desire to conduct discussion courses in the field of international relations. There will be six lessons in the course, and the material will be available for pastors for the fall of the present year.

A sub-committee has been appointed upon a larger exchange of American and British Congregational preachers as a means of promoting good will. Correspondence is in progress with the Secretary of the Congregational Union of England and Wales.

Recommendations

The Commission believes that it has efficiently, and with some measure of success carried out the instructions of the Council and performed the duties assigned to it. It believes, however, that only the beginning has been made. It hopes that the beginning has been made in such a way as to make it possible for such Commissions as may be appointed to continue the work, to carry it forward far beyond what has thus far been accomplished. With this in view, the Commission presents certain recommendations:

We recommend that the work of the Commission be continued under two distinct commissions: (1) "The Commission on International Relations," to carry forward what has been the chief concern of this Commission.

It is our belief that to the Commission on International Relation should be committed two main responsibilities. The first of these should be the continuing of the important work of aiding the churches and ministers along the lines of the education of our membership, including as of primary importance the work of our young people, in the ideals of world peace and along the lines of practical procedure in bringing about a better understanding and better spirit between the nations of the earth.

The second thing which may properly be committed to the Commission is that of active co-operation with other agencies and, to some degree at any rate, an endeavor to influence public opinion outside of our own fellowship, and to secure a favorable attitude and action by our national Government upon all questions affecting the relationship of our people with the other peoples of the earth. It may be reported in this connection, that members of the Commission are actively co-operating with representatives

of similar commissions in other denominations in arrangements which are being made for an interdenominational Church Peace Conference, to be held in Washington December 1, 2, and 3.

We recommend that this Commission be instructed to appoint a sub-committee, within its own membership and under its jurisdiction, to be known as the Committee on the Near East, and that to this Committee be especially assigned the continued co-operation with the National Board and with other churches.

(2) The Commission recommends that an entirely separate "Commission on Inter-racial Relations" be appointed. It is our judgment that this matter is of such vital importance in our national and religious life, that it should be the direct and individual responsibility of a commission appointed for that purpose. It is also our judgment, based upon the experience of the biennium, that it is not a wise or fruitful method to endeavor to combine, under the direction of one commission, matters which, however similar they may seem, are yet as distinctly different in the problems presented and the methods properly to be used, as are the questions of international and inter-racial relations.

We recommend that there be a continued effort, on the part of the National Council Commission on International Relations, if such appointed, and by our churches, to bring to all our people both full information along international lines and constructive leadership along the line of united expression of opinion. As an important aid in the accomplishment of this result we recommend to State Conferences and local Associations the appointment, whenever practicable, of Committees on International Relations to co-operate with the Commission of the National Council, on the one hand, and with the churches of the Conference or Association, on the other.

We would also recommend, in view of the fact that the problem of substituting judicial methods for war in the settlement of international disputes is the chief problem now engaging the attention of the nations, and in view of the fact that the Christian Church the world over seems to be becoming more and more thoroughly convinced that war is in its nature utterly un-Christian, that all ministers of the gospel make a thorough study of the various proposals now before the people for making a warless world and building a new world order based on the Christian principle.

Resolutions

Your Commission, at a meeting held on May 11, 1925, adopted the following resolutions, which it desires to submit to the Council either for direct action or for reference to the proper committee of the Council:

RESOLVED, That it is the sense of the National Council of Congregational Churches that our Nation should disassociate its international policy from all partisanship, endeavoring to make our relationship with other nations in the fullest degree representative of the entire people; that this country should become party to the World Court as recommended by former President Harding, Secretary Hughes and President Coolidge; and that the President and Senate of the United States be earnestly and respectfully requested to take whatever steps may be necessary to this end.

RESOLVED, That the National Council of Congregational Churches heartily approves the calling, at such early date as may be found practicable and wise, a second World Conference for the

Limitation of Armaments. We also strongly urge that in the calling of this conference provision be made for the consideration and hoped for action providing for the outlawry of war. For the accomplishment of this result we believe it needful that there shall be built up, as rapidly as may be possible, a body of accepted international law, which may provide a legal basis for such outlawry.

Finally, your Commission earnestly commends these vital matters to the continued study and prayerful consideration of all of our churches, ministers and people, with the hope that our actions may be so guided that we do not hinder by unwisdom the cause that we so deeply desire to advance; but that it may be our privilege, under God's guidance, to make some real contribution to the peace of the world.

REPORT OF THE COMMISSION ON RECRUITING FOR CHRISTIAN SERVICE

Our report for the biennium is not so much a record of direct achievement as of friendly co-operation with others in a big and complex task. We record certain observations.

(1) *There appears to be a growing tendency to carry on the work of recruiting through our regular denominational agencies and secretaries.*

When the original Commission on Recruiting was appointed at Los Angeles it was felt that the work ought not to occupy "a minor place in one over-burdened department of one of our over-burdened societies." This conviction is still felt by a number of our leaders. But the difficulty of getting adequate financial support and enough volunteer leaders who are able to give time to the matter is increasingly evident. Part of the original work expected of this Commission is now handled by the Education Society, with whose Secretary, Mr. Harry T. Stock, we have co-operated and who has reported regularly to us. Our Sunday School Extension Society is rendering valuable aid by its plan of commissioning young people for work during the summer months. They believe that "the way to win young people for Christian service is to try them out." In the three years from 1921-1923, one hundred and two young people were commissioned (sixty-one young men and forty-one young women) representing fifty-six colleges and thirty-one states. While a large number of these young people expected to enter Christian service, their purpose was deepened by their summer experience and they were also able to stimulate the attention and purpose of others. This student summer service is one of the splendid channels for recruiting now open to us. The American Board carries on an effective recruiting work year by year. Other agencies, within and without the denomination, like our colleges and seminaries and the Federal Council, are engaged in studying the problem and seeking to solve it.

(2) *The general situation has changed in the last few years.*

There is a greater demand for a *better quality* of leadership in our ministry than there is for a larger number of men to enter it, constant and important as the latter ever is. This feeling is voiced by our state superintendents as well as by others. A writer in the World's Work recently asserted that "less than half the students now in our theological seminaries are college graduates, and among the seminaries there is no general agreement as to what constitutes a college. A third of the students have never attended any college." (Of course this is not true of our Congregational seminaries.) We know that our seminaries are doing more and better recruiting than they have been able to do in the past. We are finding that the week-end conferences for young people, held in various centers during the year, as well as the multiplied number of summer con-

ferences, (both agencies having a large attendance of young people), are helping to give a decided bent toward Christian work as a definite life service. The conferences just mentioned take the young people at the strategic age, while they are still in high school. They make appeal when the opportunity of co-operation with the home and the home pastor is strongest. Already there are signs that this movement will assist greatly in solving the problem of securing leaders.

(3) *It still seems vitally important to stress the responsibility of the home and of the pastor.*

Twenty years ago the Rev. R. J. Campbell said in an address in New York that if our homes yielded to the subtle influence of materialism the next generation would see a shortage of candidates for the ministry. There are those who think this shortage is appearing today. In justice, however, we ought to consider the large number of young people who are now going into forms of Christian life service which did not exist twenty years ago. Some of them doubtless would have gone into the ministry if the conditions of another day had remained. Yet it cannot be too often said that the attitude of the Christian home will often determine the life service of the children within it. We must at least continue to expect co-operation here.

It is evident that where the pastor is interested in securing recruits they will be found during his ministry. It ought to be the ambition of many of our churches to have some choice young man or young woman preparing for Christian life service. Service flags with stars to mark such devotion might well objectify the call in many a church.

(4) *The report on routine service.*

There have been two called meetings of the active members. We have co-operated with our denominational, and other agencies, in studying the general situation, in preparing literature, and in giving addresses. Vocation Day has been continued and arrangements made for the distribution of material. A continual stream of correspondence, which did not require the calling together of the Commission, has passed through the hands of the Chairman. Some of this has been with individuals looking forward to the ministry and they have been referred for counsel to leaders near them, or to special schools. Other letters have carried on such investigations as we were able to make and the results have been summarized in our report or have been passed on in correspondence and in signed articles.

REPORT OF THE COMMISSION ON SOCIAL SERVICE

The Church of Jesus Christ is called to a ministry or reconciliation. Wherever life impinges upon life, at that point must the ministry of Christ be brought to bear. This Gospel, whose power to redeem individuals, is attested by the witness of the centuries, must now be released in profoundly social terms. The old Gospel will always be new, as we apply it to new situations and new needs.

We are increasingly aware of the multitude of social strains to which our generation is subject. The increasing complexity and variety of social, mechanical, economic, and political forces creates new tensions threatening the stability and the peace of our nation and world. These strains are sometimes economic, sometimes creedal, sometimes racial, sometimes international in character. The worker, the employer, the farmer, the landowner, the owner of securities, the city dweller, many of these are conscious of the tension, aware of new currents of thought, and are honestly anxious to find new ways of applying the spirit of Jesus to the corporate life they live.

The storm center of religion is shifting. Yesterday was the day of theological controversy. We of the Congregational Churches have passed through, and are agreed upon the right of men to interpret religion in terms which commend themselves to reason and conscience. The question now is whether the Church will be as quick to welcome new light in the realm of human relations, and as sensitive to the inevitable readjustments in the structure of society.

It has been the genius and the glory of the Churches of our order to lead fearlessly in the application of the Gospel to new areas of human understanding. Our historic attitude towards slavery, towards the liquor traffic, is written in plain characters. Congregationalists have dared to be pioneers. We have dared to be unpopular.

We have not forgotten that the Congregational Churches furnished America with such social prophets as Josiah Strong, Washington Gladden and Graham Taylor. Our concern is that our churches shall continue to speak in clear tones on the things which pertain to social justice and national honor. We are proud of the numerical growth of our churches, of the increase of investments in church buildings, of larger budgets and larger giving, of the increasing budgets for our national and international work, but we venture our profound conviction that more important than a big church, a big financial program, is the imperative obligation to preserve and quicken the prophetic vigor of the Church in these days of strain and change.

Your commission has worked in close co-operation with the Department of Social Service of the Education Society, and the secretary of that Department has served as the secretary of the Com-

mission. Dr. Arthur E. Holt, after five years' service in this capacity, resigned in the summer of 1924 to accept the chair of Social Ethics in Chicago Theological Seminary. Your Commission gratefully records its appreciation of the contribution made by Dr. Holt to social education and the quickening of the social conscience of the church. He was succeeded in this office by Mr. Hubert C. Herring.

Your Commission feels that there is a large place for the Social Service Commission in our denominational life. We have the assurance of the Directors of the Education Society that they will welcome the retention of the Commission, and that, in their judgment, the Commission brings strength of counsel to the Education Society's Department of Social Service.

Recommendations

We therefore recommend that the Council appoint a Social Service Commission at the meeting in Washington, including in its membership men and women intimately related to the field of social and industrial leadership. We also recommend that the members of the Commission be chosen with reference to their availability for addresses before social and industrial conferences in connection with state and district conferences. We feel it very desirable that the services of such experts be used to the utmost that the churches may have the leadership of men and women who are actually related to the problems involved.

The Commission plans a series of such social and industrial conferences during the month of November. Mr. John Calder, the chairman of the present Commission, whose long experience in industry qualifies him for rendering expert leadership, with the Secretary, will visit fifteen important centers and lead these conferences.

We recommend that the Executive Committee of the Council allow sufficient funds to this Commission to provide for the travelling expense of members of the Commission who contribute such service.

We are gratified by the evidence of the increasing sense of community responsibility in our churches, which is evidenced by the large number of parish and community houses which have been built for community service. We are also gratified by the increasing emphasis in our foreign work upon the community service which is rendered by those who minister in the name of Christ.

The building of these parish and community houses presents new problems to our churches. Many churches find that in their zeal to serve, they have made serious mistakes in planning buildings and programs. We have recommended to the Social Service Department of the Education Society that a study of the parish and community houses of the churches be made and that the results of such study be published for the guidance of churches contemplating

the building of new units. Such a study should furnish definite guidance to building committees and religious education boards.

We have also recommended to the Social Service Department that they prepare a series of studies of Churches which are conspicuously successful in meeting the social appeal, whether through institutional or non-institutional programs, and that such a series of studies include examples of particularly efficient rural churches, churches in industrial centers, downtown churches, churches in resort communities, churches among foreign-speaking peoples, churches in the foreign mission field. We believe that such a series of studies should be gathered into a study book for the use of young peoples and adult groups.

The Church and Industry

Our changing society has been so transformed by science and invention that industry and commerce dominate and condition civilization. They touch the very personality of man and forward or frustrate his highest hopes according to his power to understand, control and elevate their forces. Yet the church's duty to fortify the individual to bear the inevitable strains of human life is still the only conception of those of its members who do not see life steadily and see it whole and who claim that social action in industry is "none of the church's business." But the Gospel of the Kingdom, though it does not, as some imagine, provide us with a ready-made social program, implies something serious and difficult. It implies positive thought and action based upon an intelligent grasp of the actual situations in life; about the city and cross-roads; factory and farm; producer and consumer, as well as upon faith and good-will. Your commission wishes to emphasize that life today is largely gainful employment under mechanized control with greatly varying quality of management, and it is characterized by steadily increasing leisure filled with mechanized amusement and recreation. It is a Christian duty to acquire an adequate knowledge of the usefulness of our very complicated social and industrial structure, of its weaknesses, and of constructive experiments to reduce these. Without this, pastors and people are indifferent; or hopeless and helpless; or rash and unconstructive; while enlightened people without spiritual passion offer inadequate remedies which in no way counteract the materialism which is as manifest among the workers today as in any other section of society. The confessed puzzlement of pastors and people alike, many of them with acute local situations, about "what to think" and "what to do" and their eager response in our recent Industrial Conferences are a clear call for something more than literature and declarations of church policy in helping them to "share life." It needs free and intimate and competent discussion in relatively small Christian groups about the world we have to live in and about Christianity on the job. In this the Society of Friends has set a notable example.

In spite of a world situation where economic causes have enforced an industrial pause, your Commission sees much that is hopeful in American labor relations. Capital and labor are increasingly placing a question-mark after the word "strike." They mutually desire to discard it for something more efficient; and the situation is gradually passing out of the hands of labor leaders, who make one's labor relations technic an "end" in itself, and of employers, who refuse to recognize that the worker, like his employer, reserves the right to make his own mistakes. Both sides are coming to realize the increasing variety of peaceful "means" towards desirable social "ends" and they are being widely demonstrated. There is a steadily growing number of employers and employees who wish to restore some joy to the job and who are taking counsel with each other to that end; how they may jointly ensure steady work, adequate real wages, acceptable foremanship, democratic representation of interests, and a chance to rise. These are the five chief aspirations of the American worker. They are shot through with hope as in no other land. It is the privilege and duty of the church to help them to elevate and realize their hopes and to demonstrate practically in actual situations the influence of the ethic and passion of Jesus.

We have recommended that the Social Service Department prepare a series of studies of the present industrial situation, presenting significant efforts in the world of industry to meet the new demands for democracy in industry, and that such a series of studies be gathered together as a text book for the use of young people's and adult groups.

The Church and Rural Life

Your Commission has had an active sub-commission on Rural Life, under the leadership of Dr. Malcolm Dana, and its brief report and suggestions are here incorporated. The Commission heartily concurs in the four definite recommendations which it makes to the Council.

An increasing and disproportionate trend of rural populations toward the larger urban centers constitutes something akin to a national peril. It is true that modern scientific farming is likely to require fewer peoples on the soil. All the more, because the quantity is to be less, the hitherto high quality of country life and folks must be maintained. The modern farmer is becoming highly intelligent, and intellectual. The social and religious leadership provided him must correspond. Nor is this entirely a matter of country welfare. The city receives from the country, as source and fountainhead, the ever-increasing tide, especially youth, flowing cityward. What the country sends conditions the quality of city populations. It must be remembered that the country still possesses 2,500,000 more children (10.3 per cent. more than its normal share) than the urban centers.

The importance, as well as the dignity and worth, of the country and its institutions was emphasized by the Roosevelt Country Life Commission. The impetus given to work in and for the country must be constantly augmented. This task is not an easy one. People of the country instinctively look to the cities as the great sphere of "success," the America as a whole is becoming proverbially "city-minded." This makes it hard to stem the tide flowing to the cities. In view of these facts it would seem as though certain things might be done.

(1) In the first place, those who are responsible for the programs of national, state and other gatherings, especially those of the steadily increasing number of Young People's Summer Assemblies, might see to it that a larger and more proportionate place was given to the theme of rural and home service.

(2) National and state secretaries and superintendents might have in mind those ministers who have not had the benefit of modern seminary training and who never received any special training for work in the country, and also those ministers from other denominations who know little or nothing of Congregational history, policies or programs of work. These men, now in the field, might be enrolled in reading and study courses, and tutored in such work on parish surveys, mapping and programizing. This would not only increase their efficiency, and consequent effectiveness, but it would also make them more happy and contented in rural work securing to the field a more stable ministry.

(3) There is urgent need, also, for a consistent effort whereby Congregational young people, especially those privileged to secure large equipment for life's work, be somehow imbued with a new and patriotic devotion to the homeland; one which would make them as eager and willing for sacrificial service in and for American towns, villages and open country as they are to enlist in a like service for peoples and lands across the seas.

(4) From time immemorial the country church has been giving up the best of its genius, leadership and means to the benefit of the urban churches. It would seem as though it were time for the cities to bethink themselves as to what their obligations were to nearby country areas and churches which are increasingly unable to do for themselves because of the trend away from the country to the cities. The larger churches might well make some definite arrangements, through the national and state offices, whereby they would under-write certain churches or areas as their own (home) missionary parishes. This would give to these fields the adequate equipment, more efficient ministry, and ample support, they should have, and with which they might do a work fundamental to the prosperity of the Nation. It would not be "charity," or even "missionary giving"; it would be an affectionate and just caring for the old folks "back home."

Recommendations

The following specific recommendations are made to the Council:

1. We recommend that the Congregational denomination, through its National Council, shall go on record as utterly opposed to continued over-lapping and duplication of religious effort due to competition between denominations, churches and peoples: and furthermore, that the Council shall formally invite the missionary leaders of the major denominations to come together in conference for the purpose of devising statesmanlike agreements for inter-denominational co-operation and exchange, and to secure a more efficient administration of home missionary aid: such agreements to be binding upon all alike to the end of freeing both men and money from congested centers for use in the vast areas throughout rural America which are without any religious privilege.

2. We recommend that those who are responsible for the programs of our national, state and other gatherings, and for the steadily increasing number of young people's summer assemblies, be requested to secure a larger consideration of rural and home service on such programs.

3. We recommend that Congregational young people, especially those privileged to secure large equipment for their work in life, be urged to a new devotion to the homeland which shall make them eager and willing for sacrificial service in and for American towns, villages and open country.

4. We recommend that a larger recognition of the validity of the country as a fitting place for life service be urged upon schools, colleges, and seminaries of Congregational origin; and that they make special effort (by the establishment of country life departments or by stressing the rural phases when teaching the social sciences) to actually mobilize and train a fair proportion of college young people for the country ministry, school teaching, professional and business life and home-making. We recommend that they shall, by exchange professorships and other methods, make use of the talent in agricultural schools and colleges, thus giving the professors of those institutions an opportunity to meet the student bodies and (by chapel address, lecture, seminar or class room work) acquaint them with all phases of the great agrarian problems and movements of the day.

5. We recommend that national and state secretaries and superintendents shall formulate some systematic and widespread plan (such as reading and study courses; parish mapping, surveys, programizing; project work and original investigations) whereby men already in rural fields who have never received special training for country work or who, coming from other denominations are not acquainted with Congregational policies, methods, and programs, may increase their efficiency, becoming more happy and contented in rural work.

6. We recommend that whereas 3,789 of the 5,716 Congregational churches are essentially rural, those who plan and provide Sunday school helps and other denominational literature, shall recognize the fact, and by co-operation with Congregational leaders in the agricultural colleges, provide such supplies especially planned for, and adapted to the small rural school, and of a kind and character suited to the country church and country people.

7. We recommend that in view of the fact that the country church has from time immemorial given up the best of its genius, leadership and means to urban centers, and whereas a diminishing population on the soil makes more imperative the task of maintaining the hitherto high quality of that people, that city churches shall be urged to consider how they can serve churches in the country areas about them. We recommend that the larger churches shall, through arrangement with national and state offices, under write such parishes as their own, thus aiding the country church in obtaining a more adequate equipment, a more efficient ministry and a more ample support, and at the same time imparting to the larger urban churches a more intimate and continuous missionary interest.

8. Realizing the tragic expenditures of money in church buildings totally unsuited to community needs and opportunities, and with a mind to the demand for modern programs and equipments, we urge the establishment (as in other major denominations) of something akin to a Bureau of Architecture, which shall not merely approve local plans submitted but which shall actively design and plan buildings suited to the larger programs and needs of the country.

Your commission is particularly gratified by the action of the Education Society in establishing a Women's Department of the Social Service Department, and the appointment of a secretary for the carrying on of this work. Mrs. Lucius H. Thayer has served as the chairman of this sub-committee of the Commission on Women's Work, and Miss Anna Estelle May is the executive in charge. We commend this work to the attention of the women's organizations in our churches, and urge a larger use of this department for counsel in planning the social service features of their programs.

Your Commission is convinced that the formal statement of social aims and ideals leads to clarification of thought and sharpening of interest. We recognize obvious limitations which must always surround such attempts to state our social faith. Nevertheless, we believe that from time to time the churches, in National Council assembled, will wish to express their mind upon the great issues of national concern. We therefore recommend for adoption the following statement of social aims:

A SOCIAL CREED OF THE CHURCHES

We believe in taking Jesus in earnest, making His social and spiritual ideals our test for community as well as for individual life. We believe in strengthening and deepening the inner personal relationship of the individual with God, and recognizing his obligation and duty to society. This is crystallized in the two commandments of Jesus: "Love thy God and love thy neighbor." We believe this pattern ideal for a Christian social order involves the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. In short, it means creative activity in co-operation with our fellow human beings, and with God, in the everyday life of society and in the development of a new and better world social order. Translating this ideal

1. Into education means:
   - (a) The building of a social order in which every child has the best opportunity for development.
   - (b) Adequate and equal educational opportunity for all, with the possibility of extended training for those competent.
   - (c) A thorough and scientific program of religious education designed to help Christianize everyday life and conduct.
   - (d) Conservation of health, including careful instruction in sex hygiene and home building, abundant and wholesome recreation facilities, and education for leisure, including a nation-wide system of adult education.
   - (e) Insistence on constitutional rights and duties, including freedom of speech, of the press, and of peaceable assemblage.
   - (f) Constructive education and Christian care of dependents, defectives and delinquents, in order to restore them to normal life whenever possible, but with kindly segregation for those who are hopelessly feeble-minded. (This means that such institutions as the jails, prisons, and orphan asylums should be so conducted as to be genuine centers for education and health.)
   - (g) A scientifically planned program of international education promoting peace and good-will and exposing the evils of war, liquor, illiteracy, and other social sins.

2. Into industry and economic relationship means:
   - (a) A reciprocity of service—that group interests, whether of labor or capital, must always be subordinated to the welfare of the nation as a whole, and that society in its turn must insure justice to each group.

(b) A frank abandonment of all efforts to secure unearned income, that is, reward which does not come from a real service.

(c) Recognition that all ownership is a social trust involving Christian administration for the good of all and that the unlimited right of private ownership is unchristian.

(d) Abolishing child labor and raising the legal age limits to insure maximum physical, intellectual and moral development.

(e) Freedom from employment one day in seven.

(f) The eight-hour day as the present maximum for all industrial workers, and a reduction to the lowest point that is scientifically necessary to produce all the goods we need.

(g) Providing safe and sanitary industrial conditions especially protecting women.

(h) Adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.

(i) An effective national system of public employment bureaus to make possible the proper distribution of the labor forces of America.

(j) That the first charge upon industry should be a minimum comfort wage, which will enable all the children of the workers to become the most effective Christian citizens.

(k) Adequate provision for impartial investigation and publicity, conciliation and arbitration in industrial disputes.

(l) The right of labor to organize with representatives of their own choosing, and to a fair share in the management.

(m) Encouragement of the organization of consumers' co-operatives for the more equitable distribution of the essentials of life.

(n) The supremacy of the service, rather than the profit motive in the acquisition and use of property on the part of both labor and capital, and the most equitable division of the product of industry that can be devised.

3. Into agriculture means:

(a) That the farmer shall have access to the land he works on such terms as will ensure him personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.

(b) That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.

(c) That there shall be every encouragement to the organization of farmers for economic ends, particularly for co-operative sales and purchases.

(d) That an efficient system of both vocational and general education of youths and adults living on farms shall be available.

(e) That special efforts shall be made to ensure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.

(f) That there shall be a widespread development of organized rural communities, thoroughly democratic, completely co-operative, and possessed with the spirit of the common welfare.

(g) That there shall be the fullest measure of friendly reciprocal co-operation between the rural and city workers.

4. Into racial relations means:
   (a) The same protection and rights for other races in America that we ourselves enjoy, especially legislation against lynching.
   (b) Eliminating racial discrimination, and substituting full brotherly treatment for all races in America.
   (c) The fullest co-operation between the churches of various races, even though of different denominations.
   (d) Special educational and social equipment for immigrants, with government information bureaus.
5. Into international relations means:
   (a) The removal of every unjust barrier of trade, color, creed, and race, and the practice of equal justice for all nations.
   (b) The administration of the property and privileges within each country so that they will be of the greatest benefit not only to that nation but to all the world.
   (c) The replacement of the old practices of secret diplomacy and secret treaties by open methods and recorded agreements.
   (d) A permanent association of the nations for world peace and good-will, the outlawry of war, and the settling of all differences between nations by conference, arbitration, or in an international court.
   (e) The replacement of selfish imperialism by such disinterested treatment of backward nations as to contribute the maximum to the welfare of each and of all the world.
   (f) The abolition of military armaments by all nations except for a small police force.
   (g) The withdrawal of the church as an institution from the support of war in any form. (This would still leave the individual free to do as his conscience dictates.)

We believe that it is only as our churches themselves practice the Jesus Way-of-Life in the fullest sense—translating these social standards into the daily life of the church and the community—that we can ever hope to build the Democracy of God on earth.

REPORT OF THE COMMISSION ON LAW ENFORCEMENT

Denominational commissions usually are composed of busy men and it is difficult to get them together for meetings in order that definite action may be taken. If, however, meetings are arranged and carried through, the facts that no executive secretary can give his time to the furthering of the plan and not money enough is available to develop and continue a constructive program hamper the usefulness of the commission. The accomplishment of the Commission on Law Enforcement necessarily is limited. Its work has been of a two-fold nature; educational in general and personal in particular.

Through the Commission literature has been sent to the churches as requested and letters have been sent to all the pastors. The communication from the Commission to the pastors has been copied widely in the public press. Only as the people are kept informed of conditions in the country as a whole and in their local communities in particular will they be able to develop an effective public conscience. The Commission can furnish material concerning conditions in the country as a whole and this it does upon request. Of course, local situations are beyond the possibility of its scope.

The personal work is done largely at Washington. The people who enforce the law can be reached at Washington as nowhere else in America. Constant pressure is brought to bear upon these public officials. Only as they are made aware of a demand for enforcement can enforcement increasingly be made effective. The Secretary of the Commission is Hon. Wayne B. Wheeler, Legal Attorney for the Anti-Saloon League. Through his knowledge of the situation telling work can be done in quiet ways. Congregationalism has spoken for constructive legislation and along with the other denominations who have similar commissions working for the same goal a co-operative work has been done.

There remains much work to be accomplished. The individual church can help mould public opinion, and along two lines: (1) In the first place, that prohibition is a good thing. Many do not believe that it is a good thing. Some of these never did believe in prohibition and others have changed their minds since the Eighteenth Amendment became a law of the land. We may believe that both groups are very small, but they exist as an exceedingly active minority. Many strong Congregational laymen are opposed to the amendment in the first place and refuse to aid in its enforcement in the second place. These men are honest in their convictions and impatience and bad temper never can win them to a changed viewpoint. Only as the facts are presented in an impartial way can we hope to win the opposition. The task is a hard one and, like all educational processes, takes time and patience. (2) Then there are those who are of the shifting mind. Great groups of

voters grow lax unless they constantly are reminded of the need of vigilance. To add strength to those who are already on our side is a necessary task if temporary collapse does not come to the entire movement for better laws. Here the local church has a duty.

Beyond the need of educating the people concerning the values of prohibition there is the necessity of instilling into all Americans the demand that the law is something to respect. Here is the crux of the whole matter. Is law a thing to obey when it is in accord with our desires, and to be flouted when not, or is it the sovereign will of the people, to be broken at personal and national peril? To build up a citizenship of law-abiding men and women is a task that confronts the moral and religious leaders of our time. This can be done and we are convinced that it will be done. Progress towards the goal depends upon the amount of co-operation among those who are interested in a law-abiding America. President Coolidge's courageous stand for law enforcement should be a constant challenge to his fellow Congregationalists to do their best in the present conflict between lawlessness and orderly government. The Law Enforcement Commission has had some share in this good work. It urges the churches to continue in steadfastness, with a faith that God has called them to labor with Him in this task of creating a finer citizenship.

Recommendations

The Commission presents to the National Council for consideration, and adoption if deemed wise, the following recommendations:

1. We recommend that every Congregational Church, facing the present status with reference to law enforcement and especially as concerns the prohibition laws as a challenge for the application of the Gospel to life, set itself definitely to constitute a program under which its sentiment on the subject shall be felt locally and nationally, and that to this end some person, committee or board be specifically charged with responsibility of leadership in this department.

2. We recommend that particular attention be given to thoroughgoing education in the foundation facts of temperance through the church school, the pulpit, other church departments and by co-operation with community institutions for the development of healthy public sentiment. This education should embrace instruction in the physiological grounds for abstinence from the use of intoxicants, the social viciousness of the drink habit, the values already derived from prohibition and the dignity of the law.

3. We recommend that every pastor include in his program of preaching sane, insistent and vigorous presentation of the obligations of citizens and especially of Christians to abstain from the use of alcoholic liquors, to quit smiling at those who flout the prohibition law, to frown unmistakably upon those who break the prohibition laws as upon those who steal and especially to despise the selfishness of the well to do who rejoice that the working man is compelled to be temperate but indulge themselves in illegal

purchase and consumption of harmful intoxicants. Also to stimulate by preaching that is free from nagging and yet powerfully insistent all public servants to do their full duty. The press should be had particularly in mind for too often news items and articles favorable to prohibition are suppressed and news that is derogatory is highly colored for the apparent purpose of discrediting the laws.

4. We recommend that all pastors and churches co-operate heartily and practically (1) with the officers charged with enforcement, being prompt and free with compliments for difficult duties well done and fair but persistent in condemnation of unfaithfulness of whatever degree; (2) with the National Council's Commission on the subject by furnishing any and all facts that may be useful in guiding and stimulating other churches, especially in outlining plans used; (3) with local organizations for enforcement, also with organizations such as business clubs by furnishing speakers for luncheon meetings and other gatherings; (4) with State and National agencies such as the Anti-Saloon League which labored so efficiently for the adoption of the amendment and now bears the brunt of the hatred of the opposition. Here also may be mentioned The Citizen's Committee of One Thousand which is setting itself to the task of developing right public sentiment nationally and locally.

5. We recommend that the Commission be authorized and instructed to bring these resolutions with such elaboration as it may deem useful to the attention of every pastor and church in the fellowship.

REPORT OF THE COMMISSION ON MEN'S WORK

During the past six years the Council's Commission on Men's Work has moved towards its objective "All the men of the Church at all the work of the Church." This Men-of-the-Church movement seeks to enlist the entire male personnel of the local church in a comprehensive program of fellowship, instruction and service. No attempt has been made to organize groups of men within the local churches or to federate such groups in state or national organizations. It is the policy of the Commission that the total male membership of our churches should function as church members and because they are. The work of the church is an obligation already assumed by the men of the church and should not be left to any smaller group of men known as a Men's Club, League or Brotherhood. All the men of the church should be counted in and counted on—the claims of church membership are inclusive.

The Commission believes that its policy of avoiding all attempts to federate local groups in state or national organizations is sound. Men-of-the-Church are challenged to function as church members in their local churches, associations, conferences and the National Council. Lay representation in all regular church assemblies is stressed insistently. This policy develops churchmanship, maintains the integrity of the church and avoids a heavy "overhead." The Commission works with and through State Conferences and local associations in an effort to make the men of the local churches Christian churchmen. Although we have no national or state organizations of men, contact with State Conferences have been established. Each State Conference has been requested to appoint a committee on Men's Work with the State Superintendent as a member. Similar committees in local associations have been encouraged.

By means of questionnaire, correspondence, conference, addresses, articles in periodicals and a series of pamphlets and bulletins lay-loyalty and co-operation have been fostered. Leaders of Men's Work in other denominations have been consulted and their literature studied. Members of the Commission have attended interdenominational conferences on Men's Work. This interchange of ideas has been profitable. The chairman and others have addressed churches, associations and conferences on the Men-of-the-Church Movement. The demand for literature and speakers has been insistent.

The following literature created by the Commission has been widely distributed. Most of this literature has been printed and distributed by the Education Society.

Pamphlets:

1. "How to Organize the Men of the Local Church."
2. "What the Church May Expect of Its Men" (3rd Edition).
3. "The Deacon."
4. "The Trustee."

Bulletins:

1. "Men's Work in Rural and Village Churches."
2. "Men's Work in Downtown City Churches."
3. "Men's Work in College Community Churches."
4. "Men's Work in Suburban Churches."
5. "Men's Work in Residential City Churches."

The bulletins represent the results of intensive surveys of typical churches and communities. The expense of these surveys has been borne by the Education Society, to which the Commission on Men's Work extends its gratitude for thus subsidizing its program and notes with regret that the Education Society, owing to financial exigencies cannot grant any further financial aid to the Commission on Men's Work.

The continuation of the Commission is imperative. Other denominations are extending themselves to enlist and organize the men of their churches—providing funds and personnel for leadership generously. If the Congregational Churches are to become increasingly efficient and thus do their share in the co-operative service of the Kingdom the Commission should be continued and sustained. The Council's budget for the Commission has been modest. This allowance has been used with rigid economy. Although little money has been spent by the Council for this Men-of-the-Church Movement the values accruing are too large and promising to be lost.

The Commission on Men's Work and the Board of Directors of the Education Society both by unanimous vote, recommend:

First. That the Commission on Men's Work be continued.

Second. That the Commission operate on the budget provided by the National Council and that it be no longer subsidized by the Education Society.

REPORT OF THE COMMISSION ON INTERCHURCH RELATIONS

Since the last meeting of the Council the Commission on Interchurch Relations has had contact with the movement on Faith and Order, the movement on Organic Union, plans for the Universal Conference on Life and Work in Stockholm and the initiation of the United Church in Canada. Conferences have also been had with the Christian denomination and the Methodist Protestants, also informal conversations with members of the Universalist Church. At the same time indications have come to us that others of the minor denominations are seriously considering overtures to the Congregationalists.

The Evangelical Protestant Churches

The Commission was very happy to report during the biennium to the Executive Committee of the Council an overture from the Evangelical Protestant Churches in North America asking fellowship with the Congregational Churches through the Council. In connection with the negotiations the Chairman and Secretary visited Pittsburgh, and the Secretary went to Cincinnati for conference, and we are pleased to join with the Executive Committee in recommending the recognition of this organization as a Congregational Conference in affiliation with the National Council, and in accordance with their request.

The Presbyterians and the Congregationalists

In response to the Cleveland overture presented at the Springfield meeting the National Council instructed this Commission to stand ready to confer with a like commission from the Presbyterian Church should it be instructed to carry out such conference.

This overture proposed a plan of merger under which the two churches in a local community should become one providing the denominations as such authorized this consolidation.

The department of church co-operation and union of the Presbyterian Church was authorized by the General Assembly to respond to the Cleveland overture by conference with the Congregational Commission. In consequence a joint meeting of these two bodies was held on November 6, 1924. The outcome of this meeting was the appointment of sub-committees for the purpose of meeting in Cleveland and there going over with the representatives of the Cleveland churches the plans in their mind.

This conference in Cleveland was held on February 24, 1925, and mutual understandings were clearly arrived at. From this conference it became clear that the Cleveland petitioners desired clean-cut organic union of the two denominations nationally as well as locally, and nationally in order to make local union really

feasible. This would probably mean a recognition by each denomination of ministers and church officers who were creedally acceptable to the other.

This flaming conviction of the experimenters met the sober query concerning the status of such a joint church. This was recognized as a difficult matter adjustable in part through the Home Missionary organization. It was reported that several Reformed churches were ready to come into a merger.

It was agreed that an outline statement of the feeling at this meeting should be presented to the General Assembly of the Presbytrian Church and to the National Council of the Congregational Churches on the history and progress of what is known as the Cleveland overture.

The representatives of the two Commissions found earnestness and unanimity on the part of both bodies in Cleveland, with great eagerness that the national bodies should make possible actual unity in the local field.

While the tentative plan presented in the overture did not involve complete organic union, an ideal for which both the General Assembly of the Presbyterian Church and the National Council of the Congregational Churches have long stood, it developed in conference that the end desired was no less than such complete organic union, in the direction of which the overture was regarded simply as one step.

Both national bodies have taken clear action favoring the unity of the church, and particularly the merger of these two denominations.

It was felt that whatever else happened the two national bodies should make possible the continuance of negotiations with a view to working out a plan for the actual organic union of the two churches which might be submitted to the higher bodies later.

On the part of the Presbyterians it was urged that the Cleveland Presbytery and the Ohio Synod be encouraged to work out plans of co-operation and union in their local areas as demonstrations of the practical operation of the united churches within their bounds, such plans to be reported to the Assembly's department of Church Co-operation and Union. In working out these plans they should have the joint counsel of the department of Church Co-operation and Union of the Presbyterian Church and of the Commission on Interchurch Relations of the Congregational Church.

It was further agreed that the Missionary and Education boards be directed to canvass the subject of co-operation and union in the fields they cover in common with like agencies of the other denomination with a view to closer co-operation and union.

Pursuant to the findings of this conference the subject was duly presented to the annual meeting of the General Assembly of the Presbyterian Church in the U. S. A., at Columbus in May,

1925. After prolonged and earnest discussion the Presbytery voted with overwhelming majority the following resolution:

"That the Presbytery of Cleveland and other Presbyteries and Synods where the situation is similar, be encouraged to work out plans for co-operation and union in their local areas as a demonstration of the practical operation of united churches within their bounds subject to the counsel of the department of Church Co-operation, and that report thereof be made to the next General Assembly."

Recommendation

1. In view of the earnest desire of the Congregational representatives of Cleveland and in view of the action of the General Assembly of the Presbyterian Church in the U. S. A., the Commission on Interchurch Relations recommends to the National Council of Congregational Churches the continuation of conference with the department of the Presbyterian Church looking toward possible organic union of the two bodies.

2. It also recommends that the Commission be authorized to press the matter of union with other denominations of the general Congregational type, or to join in such schemes of close federation as seem practicable.

Study of Co-operative Movements

By subdivision of task the Commission has made three studies of co-operative developments both at home and abroad, and presents the following summaries as indicative of the oneness of heart of the followers of Christ and for the encouragement of those who long for outward realization of this spirit within the Church.

Co-operative Movements Among the Churches in the Foreign Field

During the past few years there has been a distinct advance on mission soil towards co-operation and unity in the best sense of these words. Denominationalism requires artificial stimulation from partizans at the home base. It does not flourish of itself. In proportion as independent churches arise on areas commonly called missionary they seem in favor of forming a national church of Christ. At the Congress on Christian Work in South America held at Montevideo in April, 1925, national delegates repeatedly declared that the denominational differences which seem so clearly marked to those born in Protestant North America were only obstacles to the progress of Evangelical Christianity in South America. In Japan, China and India the tendency seems marked toward the formation of genuinely national churches owing allegiance to no one form of Protestant faith.

The underlying reason for this refreshing tendency is the statesman-like policies of the foreign mission boards during the past fifteen years. Under Dr. Mott's leadership in 1910 a new

missionary era began. Since then through the Foreign Missions Conference of North America virtually all the important boards which do work in mission lands have agreed to co-operate with regard to all tasks which can be undertaken together. This delegated body meets annually for the study of the wide ranging field and the determination of general policies, but through its standing committee of reference and counsel, with its secretariat and permanent offices, it deals directly and influentially with a vast body of common problems. One great society, the Southern Baptist. refuses to co-operate for reasons which need not be enumerated, but many of its missionaries regret this policy and go as far as they can in friendly co-operation with other missionaries.

Merging the boards of North America as they are grouped with similar groups in Great Britain, on the Continent and over the world into one great federation, is the much more recent International Missionary Council, a delegated organization which meets every two years, but likewise through a permanent executive committee, a secretariat and the *International Missionary Review,* ministers effectively to the common needs of all national groups of churches.

Through these two organizations it may be truthfully declared that virtually the whole mission enterprise has gone upon a federated basis, the influence of which is felt even by those few organizations which refuse to participate.

On the mission field itself three distinct movements may be noted. First of all in each great area the federation of missions and of national churches has been promoted steadily. In Japan where the situation for a term of years seemed to demand two separate federations there has been organized a National Christian Council of Japan in place of both, on whose executive committee the proportion of Japanese to foreigners is two to one, and whose efficient chairman is Bishop K. Uzaki. Similar councils are in active operation in China and in India, the former illustrating national leadership, the latter still under the virtual guidance of missionaries. The trend in these countries and elsewhere is clearly toward the assumption by nationals of the main responsibility for the Christianization of each area in friendly co-operation with mission forces from other countries.

There is likewise evident a trend toward the union of missions of similar character. In Western India within the year the missions of the Congregational (including the Marathi Mission of the American Board) and Presbyterian Churches have formed one body locally, all converts of each and every mission to be regarded as members of the United Church of India with no distinction denominationally. Similar movements in China are in progress but have unfortunately been delayed by an insistence of some of the conferences upon denominational methods of creedal statements.

One of the very best illustrations of what should be taking place on all mission areas is found in South India where for a term of years the South India United Church has prospered. It is made up of the constituency of half a dozen missions, including the Ceylon and Madura Missions of the American Board. Its success is encouraging its own enlargement and the organization of other similar indigenous churches.

The goal of the missionary enterprise is the formation of truly indigenous churches of Christ, self-managed, self-perpetuated and self-expressing. The new spirit of nationalism has done much to promote the initiation of movements intended to develop such churches. In some areas, such as Spanish-speaking America, the desire for national churches precedes the development of the needed leadership and the ability to carry the necessary burdens. In such an area as China or Japan the nationals, while deserving and needing the co-operation of our missionary forces, exhibit a power of leadership and a comprehension of what is involved in true leadership which commands the respect, and even the admiration of all well-informed friends.

It may be truthfully claimed therefore that the cause of federation, co-operation and unity on the foreign field affords sound reasons for encouraging us to persist in the attempt to realize unity among the branches of the Church at home.

Co-operative Movements Among the Churches of the Home Field

These may be treated conveniently under three heads: (1) Efforts made by national boards; (2) efforts made by state federations; (3) efforts made by local or community organizations.

I. Efforts Toward Co-operation Made by National Boards

Recent surveys have revealed an almost unbelievable condition of overchurching in certain districts. In Gill and Pinchot's study of the country churches of Ohio we have the most complete study at present available of the condition to which lack of foresight and shifting populations have reduced the churches. In the entire state there was in 1918 an average of one church for every two hundred and eighty people. Two-thirds of the churches had no resident pastor, even counting in all the rural town churches, while in the open country only thirteen per cent. had resident pastors. The average salary paid in the denomination with the largest number of country churches was $857 and free use of a parsonage; in the denomination with the next largest number, $787, or $680 if a parsonage was provided.

The recent survey made by the Interchurch Movement disclosed many cases nearly as bad. In a Pennsylvania village of four hundred and fifty people there are six churches; six churches in a New England village of a hundred and fifty inhabitants. In

another eastern township eighteen churches minister to a population of about a thousand. In a model New England city—one of the largest in Massachusetts—half of the Protestant churches have a membership of less than three hundred and fifty each. Half the number of churches with twice the number of members would be more than twice as effective. The problem of an adequate number of ministers, of their adequate training, of their proper support, the problem of the religious education of the children, of community service and influence, all of these are unsolved problems so long as the Protestant churches continue to exist in such unnecessary numbers. Church leaders are now aware of this, and the movement for the consolidation of Protestantism has only just begun.

Another powerful factor is the aroused missionary conscience of the Church. The day has dawned when the mission boards of all churches hesitate to use their funds and their strength for any other purpose than the most effective propagation of Christianity itself. To seek to push a denominational idea over against other denominational ideas is no longer an actual part of the program of modern mission boards. This may properly be estimated as one of the greatest gains in the modern movement of a united Protestantism. At the present time, for example, there exists with offices in New York the Home Missions Council (and associated with it the Council of Women for Home Missions) representing sixty-two boards and twenty-eight denominations. This Council organizes conferences all over the country in which administrators and missionaries meet to share experiences, exchange methods, determine policies, adjust overlapping, and make definite allotments of territory. They plan co-operative work for Indians, Negroes, the Immigrants, the Orientals, the Mountaineers and other elements of our diverse population. They have organized a united Protestant work in Porto Rico, in San Domingo, in the Canal Zone and in Latin America. They make surveys of the great commonwealths of the West and plan a better distribution of Christian forces, reducing the number of churches in some localities and increasing them in others. This co-operative spirit has already accomplished some striking results, thus summarized in a recent report which we condense as follows:

"All of the denominations working in Alaska agreed several years ago to allocations of territory; they make readjustments of territory and responsibility as conditions warrant.

"In Montana, Idaho, Western Washington, Northern California, Utah and Colorado, where pioneer conditions in good part still continue, councils exist which practically federate the home mission agencies of those states and have already secured a very large measure of efficient co-operation. In Ohio the problems of the decadent country church are receiving joint attention in an effort to discover if county federations can be useful agents. Denominations do not as a rule begin any new departure in missionary

service in the old competitive way. Inquiry is made as to the place of need and the best point of making a beginning; and the approval and fellowship of those already at work are sought.

"In addition different tasks are assigned to different boards. As pieces of work done by single denominations for all denominations the following may be pointed out: the maintenance of the Bureau of Information of Foreign-Language Publications by the Methodist Episcopal Church; the services in the field of recruiting made possible in experimental ways by the Congregational Home Missionary Society, the Woman's American Baptist Home Mission Society, and the Methodist Episcopal Board; the beginning of a Protestant Immigrant Follow-Up through the loan of workers by the Protestant Episcopal Church; the editing of the Race Group Studies by the Secretary of the Baptist City Mission Society of New York and the underwritings of the publication by several denominations jointly; the colportage work among Japanese on the Pacific Coast maintained by the M. E. Church, South; the preparation of a pamphlet on 'First Steps in Church Building' by a Secretary of the Presbyterian Church in the U. S., and the Architect-Secretary of the American Baptist Home Mission Society, and also the preparation of a Manual of Church Plans by a Secretary of the M. E. Church with the assistance of secretaries and architects of at least a half dozen other boards."

This briefest summary of the work of the Home Missions Council, now only fifteen years old and operating its present program for only five years, evidently suggests a new era in the home mission work of American Protestantism.

II. Efforts Toward Co-operation Made by State Federations

Typical of the efforts made by state organizations toward increased co-operation are the Massachusetts Federation of Churches, the Connecticut Federation of Churches, the Ohio Council of Churches and the North and South California Church Councils.

1. **The Massachusetts Federation of Churches** operates through a joint committee of the denominational bodies. It includes official delegates of twenty-five ecclesiastical bodies of fifteen denominations, besides union churches. Its first work was in the line of arbitration in threatened overlapping. Such a spirit of comity has now been developed that such cases are rare. The Committee on Comity has made the following recommendations adopted by the Federation:

"That no church or mission be started without investigation and consultation with all the denominations concerned; that multiplication of separate services for temporary summer populations be avoided; that interdenominational courtesy be practiced in pastoral visitation." The Committee is ready at any time to consider any case of threatened overlapping and to advise or arbitrate.

2. **The Connecticut Federation of Churches** does a similar work. Its Committee on Comity was formed in 1914. It has a rural survey and has made progress in the direction of church union.

"In the rural survey inaugurated by the Interchurch World Movement the work in Middlesex County was completed. The Federation has undertaken the task of completing the rural survey of the state. There is a larger appreciation than was possible when the Federation was organized of the need of a systematic study of the distribution of churches and of a concerted endeavor to correct present conditions.

"The process of bringing together the Christians of communities in which the churches were too numerous has already been operative in many parts of the state. In a score or more towns churches have been united for common worship in one way or another within the last few years."

3. The principles underlying the efforts of the **Ohio Council of Churches** toward church co-operation were first discussed and unanimously agreed upon in 1921. Since that time these principles of comity have been in active operation. The principles agreed upon are in part as follows:

(a) Every community with a population of 500 or more should have but one competent full-time resident pastor.

(b) In small communities of less than 1,000 population one well-equipped Protestant church shall be considered sufficient to meet the needs.

(c) The Council should at the earliest possible moment consider all communities where there is no church at work with a view to fixing the responsibility in each such community upon some one denomination.

(d) In small communities that are now occupied by two or more denominations, but have no resident pastor, steps should be taken jointly to secure adequate resident pastoral leadership.

(e) In any community where the existence of two or more churches causes a condition of "over-churching" efforts to center the work in one church should be undertaken.

Upon the basis of these principles much progress has been made in the State of Ohio.

4. From **Southern California** an encouraging report comes. In a pamphlet issued by the Denominational Superintendents' Council, the statement is made,

"Under the present plan of co-operation when a new community is developed, a denominational church with a community program looks after its religious needs. It has the backing of a large number of other religious denominations and is able to carry on its work without rival religious bodies coming in. In 1917 a number of the most prominent denominational groups of Southern California drew up an agreement to establish co-operation and possible consolidation of effort. A comity commission composed of proportionate representation of all the denominations concerned was formed to which would be referred questions of location of all new churches and all questions involving the combining of churches or with the withdrawing of any denomination from a given territory.

The right and interest of each denomination were to be conserved, and before entering any field, the denominations so desiring were first to seek the approval of this committee on location.

In the case of communities where denominations combine, it was to be counted as a gross breach of faith for a third denomination to organize work therein without the consent of this commission.

"A second commission to act as a holding concern would be formed to secure properties in new territories on the most advantageous terms to be held in trust for the denominations in the agreement until such time as the commission on location may determine which denomination should occupy the territory.

"It was agreed to restrict the location of churches in residential districts to one mile from the nearest church and if possible a half mile in city downtown districts.

"As a result of this close co-operation, denominational rivalry and the overlapping of activities have been greatly lessened and the helpful arm of the church has been stretched farther and farther into every corner of Southern California's rapidly growing community life."

III. Efforts Toward Co-operation Made by Local or Community Organizations

From the nearly fifty well-organized cities we select examples of successful efforts in church co-operation by local organizations as follows:

1. The Pittsburgh Council of the Churches of Christ.

"This organization adopted a comity agreement in 1918 whereby each denomination agreed to institute no new enterprises and relocate no new church without first, through its office, notifying the others and giving an opportunity for conference and counsel. Full liberty was retained, however, to act according to its own judgment thereafter. In a word, we have a League of Churches without any Article X.

"Working under this agreement we have had twenty-one cases before the Comity Commission, in eight or nine of which there was more or less of spirited conflict of interests. In every such case the question was submitted to a special committee which made a survey and brought in a written report. In every one of the twenty-one cases the recommendation of our Commission has been followed. My own judgment is that in this way we have saved missionary treasuries in money more than the entire Council has cost.

"We have also adopted a policy of assigning particular tasks to given denominations, which ordinarily means assignment of territory in some needy area. On the basis of this assignment the Methodists have taken responsibility for 'The Strip' and already invested $200,000 in what will eventually be a $500,000 enterprise there. The Baptists have taken responsibility for Rankin and invested $100,000 in building an equipment of a Christian Community Center. The Baptists have likewise taken responsibility for community leadership in work among the Negroes, establishing Morgan Community House as a center therefor. In like manner a number of assignments have been made to other denominations."

2. **The Land Holding Company of the Federated Churches of Greater Cleveland.**

"With the rapid growth of Greater Cleveland and the opening of new residence communities, it has become necessary for the Protestant churches to have the same wisdom and foresight in the purchase of sites for new churches that have been displayed by the public school boards and leaders of the Roman Catholic Church.

"It is now proposed to organize The Land Holding Company of the Federated Churches, Inc., for the purpose of purchasing sites for churches in new prospective residence communities in Greater Cleveland. The procedure will be as follows:

"The Comity Committee of the Federated Churches through its department of surveys will be in constant touch with all the real estate developments, and whenever desirable locations for new churches are found they will be recommended for approval by the Comity Committee and then submitted to the board of directors of The Land Holding Company of the Federated Churches and, if concurred in, will be purchased.

"The properties thus purchased will be held until one of the member denominations is ready to enter the field. The denominations will be given the opportunity to purchase sites from The Land Holding Company at a price not to exceed the original purchase price plus interim carrying charges and plus 6 per cent. on the investment to date. If a denomination does not wish to purchase from the Company it cannot be required to do so."

Other features similar to those of the other cities are successfully carried on in Cleveland.

3. **The Detroit Council of Churches.**

A report from the Executive Secretary of the Council reads as follows:

"One of the outstanding features of the Council is the work of our Committee on Missions and Church Location. The Committee is made up of the leading official representative of each communion in the Council—fifteen in all. Every church planted by any of these fifteen denominations during the last five years has been planted after the unanimous action of this committee on church location. It will be safe to say that we have by this process of comity located no less than 100 new missions and churches officially during the last five years. There has never been an action which has not been perfectly harmonious. New churches are never planted closer than half a mile of each other except in rare instances. Each denomination belonging to the Council is asked to assume its share of the big responsibility of evangelizing and churching Detroit. They are going to the limit in doing this job."

4. **The Minneapolis Council of Churches.**

In Minneapolis some eighty churches of various denominations have agreed to co-operate through the relatively recent Council of Churches. It has a comity committee organized on the basis of that official in each denomination whose duties include the supervision of missionary work and church extension within the city, together with a pastor and a layman belonging to that denomination. This committee has constant oversight of the religious life

of the city, being ready to advise in all proposals for the location of new churches or Sunday Schools or for the relocation of old ones.

When a new church is organized to serve a new community, that church while being recognized as a community church is expected to ally itself with one of the recognized denominations.

The Council functions also through district councils, the district secretary of the Y. M. C. A., being the secretary of each. They are composed of the secretaries of the Associations, the pastors of the district and of representatives of all the churches therein. Each district council meets monthly.

5. The Church Federation of St Louis.

The Executive Secretary of the Federation writes as follows:

"St. Louis has had the advantage during the past twelve years of the leadership in matters of comity of a Federation Commission composed of delegates from the City Missionary Societies of the various denominations. They have arrived at a high degree of mutual trust. It is quite generally true that churches are located with the advantage of the counsel of the Commission.

"An earnest effort is being made at this time to form a holding corporation to acquire desirable property in the suburban districts, to be held for future church locations and released to denominations for their use.

"An interesting case that has afforded some complications is before the Commission indirectly at this moment. A local church bearing the name of one of the co-operating denominations has within the last year been located against the advice of its own denomination. Because of this action this local church has been refused membership in its own denominational family. This refusal has been by the denominational body based upon the fact that the location has been contrary to the recorded advice of the Commission on Comity of the Church Federation. This has thrown the Federation's comity arrangements into the limelight not only in church circles but before the general public.

"One of the most important actions of the Commission has been the adoption of a set of principles which are constantly before this body as it deliberates."

6. The Chicago Church Federation.

This Federation has a Comity Commission through which sixteen Protestant denominations are learning increasingly that the problem of making Chicago a City of God is a common task in pursuit of which nothing must be lost by unwise competition or unnecessary overlapping.

It, too, has adopted a set of rules regarding location of enterprises which provide for real co-operation. It regards as a definite part of its task the making of a statesmanlike survey of unoccupied, over-churched and prospective sections of the metropolitan area, and on the basis of its studies the mapping out of a program of occupancy fair to all denominations.

As in this, so in most of the larger cities, the major denominations are more and more regarding their task as one.

Community, Federated and Union or People's Churches

This study of community, federated and union or people's churches is based upon material from the correspondence files of the Federal Council of the Churches of Christ in America. Three distinct types of churches are in evidence:

1. **Community Churches.** Such a church is usually the only church in a community. They are sometimes formed by members from various out-of-town denominational churches coming together for the advancement of the Kingdom of God in the locality concerned. They are accustomed to admit all types of professing Christians to membership. Sometimes such churches affiliate with a denominational group and sometimes they do not.

2. **Federated Churches** are formed by the coming together of two or more already existing separate churches within a given locality. They are usually found in centers where the population is shrinking, or in sections where over-churching is recognized and the desire has arisen for eliminating unnecessary competition.

3. **Union or People's Churches** are usually formed in the midst of a fairly large community wherein is found several other churches. Adherents are frequently persons dissatisfied with the life in the other local churches.

The influences active in the formation of such churches are varied. One is the population shrinkage in older sections of the country, like New England, where many communities face a decided decrease in the population of Protestant sympathizers. This makes advisable the federating of churches once required to minister to the larger group of people. Another is the over-churching found in newer communities. In many such communities various denominational groups have organized without due consideration of the religious requirements of the population. Numbers in the localities have not grown as anticipated or have lost population with changing economic conditions, and the inhabitants have recognized the waste of ecclesiastical competition and the resulting inefficiency. Still another is the desire for a community program. The desire for an adequate program of religious and community life often combine with the two previous influences to lead to the federation of competing churches or the establishment of a community church in localities where no church has previously been active. Often a feeling of dissatisfaction or friction within some local church may lead to a group separating itself, calling together some kindred spirits, and establishing a union or people's church which competes with other local congregations.

Denominational relations are varied. Some federated churches maintain their relations with all the larger denominational bodies sharing in the federation. Others affiliate with one particular denomination chosen from the group entering the federation, or with a denomination entirely removed from the affiliations of the federating churches. Community churches, especially in the East,

are likely to affiliate with some denomination, while at the same time receiving members on the community basis.

Most union or people's churches and many community churches, especially in the West, are joining together in community church associations, forming practically another denomination. In Colorado, for instance, there is a fully organized association of community churches, having a missionary secretary among its officers.

Churches of these three types are on record in the Federal Council files from twenty-nine states and the District of Columbia, to the total number of 165. In classifying them we cannot always be certain of the proper designation because terminology is decidedly confused in correspondence, and often an insufficient indication of the type of church is given. In addition to the churches listed, many inquiries concerning the method of forming such churches, especially of the community or federated type, are found, as well as correspondence concerning means of securing pastors to fill such churches.

The available statistics of these churches are as follows:

State	Total	Union	Community	Federated
California	3		2	1
Colorado	5		3	2
Connecticut	21		6	15
Florida	1		1	
Idaho	1		1	
Illinois	3		1	2
Iowa	3			3
Kansas	8		3	5
Kentucky	1		1	
Louisiana	1		1	
Maine	1			1
Maryland	1		1	
Massachusetts	33	5	23	5
Michigan	3			3
Minnesota	3		2	1
Missouri	4	1	1	2
Montana	1		1	
Nebraska	5		2	3
New Hampshire	2		1	1
New Jersey	2		2	
New York	8		3	5
Ohio	7		5	2
Oregon	2			2
Pennsylvania	1		1	
Texas	2		2	
Vermont	35			35
Washington	4	1	1	2
Washington, D. C.	2		2	
West Virginia	1			1
Wisconsin	1			1
	165	7	66	92

These short studies of large subjects serve as indices of the temper of the Protestant churches, particularly in those sections where Congregational churches are most numerous and lead to hope for better things in the not distant future.

REPORT OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

To the National Council of Congregational Churches:

During the biennium 1924-1925 the National Council has been represented in the Federal Council of the Churches of Christ by the attendance of four representatives at the meeting of the Executive Committee at Columbus, Ohio, in December 1923 and by the attendance of twelve delegates at the Quadrennial Meeting of the Federal Council in Atlanta, Ga., in December 1924. The Council has been represented also in the administrative committee of the Federal Council by the continuous service of the Secretary, Rev. Charles E. Burton, also for the major portion of the biennium by Rev. Harry R. Miles.

The representatives of the National Council in the Federal Council would call the attention of the ministers and laymen of the Congregational Churches to the report of the Federal Council of the Churches of Christ in America for the past quadrennium. Congregationalists have been among the leaders in this great movement for co-ordinating the work of the free Churches in America. They ought to be increasingly informed as to the work of the Commissions of the Federal Council and they ought also to share more adequately in carrying the burden of its support.

Attention is called in the report of the Federal Council to the report of a special committee on Future Policies in Co-operative Work, pages 59-70; also to The Message to the Churches, pages 71-74 and to the report of the Executive Committee, pages 87-100. Significant passages from these parts of the report are presented herewith.

Working Together

A condensed report of the Federal Council to its constituent bodies, May 1, 1925.

A pastor who attended the Quadrennial Meeting of the Federal Council of the Churches at Atlanta last December summarized its significance in the discriminating words: "The outstanding impression left by the sessions of the Federal Council is that American Protestantism is becoming a unit."

Certainly no one who has observed the life of the Churches in America during recent years can doubt that there is an enlarging acquaintance across denominational lines, a deepening trust among the denominations, a clearer consciousness of common purposes, and a greater readiness for co-operative service.

To the fact that there is an underlying spiritual unity among the evangelical Churches the Federal Council of the Churches owes its existence. The Council grows in strength just in proportion to the growth of the spirit of mutual understanding and the recognition of common tasks among the Churches.

For if Christians really feel and think together they will desire to act together. Common experiences require common expression. Common purposes call for common programs. And to act together effectively the Churches must have some common agency; not an elaborate or highly centralized organization, but at least some simple body through which to give outward manifestation of their inner oneness of spirit.

It would be a mistake, therefore, to think of the Federal Council of the Churches as existing simply for the sake of greater efficiency in work. Its significance is deeper, reaching down deep into the spiritual realm. Each denomination has something to contribute to the richness of our total apprehension of Christ and His Church. Each denomination has something to learn from the others. Our fullest vision of Christ will not come to us apart from our sharing in the vision and the experience of others. At the same time, it would be equally a mistake to overlook the practical value of such co-operation as is made possible through an organization like the Federal Council. Each denomination is stronger because of the support of the others, and because of the consciousness of being a part of one great Christian movement. An increased power comes to all the Churches and their influence upon all the life of the world is enlarged by every advance in their growing solidarity.

The review of the co-operation of the Churches in the Federal Council during the past four years, as presented at the quadrennial meeting in Atlanta, December 3-9, was an occasion for further encouragement and larger faith. The progress which has been made has not been sensational, but it has been steady and solid. Four years ago, the Churches found themselves in a period of confusion and uncertainty following the war and its attendant reactions. Today, it is the judgment of thoughtful observers that the co-operative movement rests on a surer foundation and that its program is more significant than ever before.

Evangelism

There has been a growing recognition of the central place of evangelism in the work of the Federal Council and of the necessity for co-operation among the evangelistic forces of the Churches. No one could desire for a moment any diminution, but rather great increase, of our present emphasis on the application of Christian principles to all the social and international problems of our day. No one can think deeply, however, about our contemporary life without concluding that we are not likely to experience any great advance in public righteousness without a very great advance in personal holiness. The work of the Federal Council's Commission on Evangelism, and of the denominational departments of evangelism that co-operate in it, has borne constant witness to this truth. The Gospel has been proclaimed with power in hundreds of communities, in the name not of any separate group but of all the Churches included in the Council. More than a score of communities have had the services both of the representatives of the Federal Council and of the several denominational departments of evangelism in planning simultaneous campaigns in which the Churches of the community agree on special periods for concerted emphasis on evangelism. In many more cities than those visited personally the same type of simultaneous evangelistic campaigns on the part of the pastors and laymen is developing as a result of the demonstration of its value elsewhere. The Churches have been discovering that they can do concertedly in evangelism what they cannot do separately.

The Commission on Evangelism has served also as a center through which the observance of special devotional periods is promoted in all the Churches. The preparation of the topics of the Universal Week of Prayer at the beginning of the year and the promotion of the Fellowship of Prayer (in a circulation of nearly half a million copies) during the period preceding Easter have served to focus the worship and intercession of the Churches upon great common needs.

Social Service

The Federal Council's Commission on the Church and Social Service has been a center through which the Churches have acted unitedly in bringing Christian principles to bear more effectively upon our social life. That the Council is rendering a much needed service is indicated by the requests which come from all quarters of the country for assistance. Noteworthy progress is being made through the combined interest of the Churches in ministering to the prisoners in county jails, in developing a better recreational life in communities, in arousing public opinion against the evils of child labor, in promoting co-operation in industry, and in relating the Church to other important enterprises of human welfare.

In the great movement in behalf of inculcating respect for law, with especial reference to the Eighteenth Amendment, the Federal Council has played a quiet but most effective part. The notable series of conferences launched by the Citizens' Committee of One Thousand owes its origin to the Chairman of the Commission on Councils of Churches, and its office has furnished the administrative staff for the same.

Research and Education

One of the most significant developments of the year has been the establishment of the Department of Research and Education upon a more adequate basis. Its function is in no sense to make pronouncements or other official statements concerning the policy of either the Federal Council or its constituent bodies. Its purpose is rather to secure impartially the informational data without which a wise and correct judgment on social and industrial questions cannot be framed. The Information Service is now published weekly, and its steadily growing subscription list bears testimony to the important service that it is rendering to pastors and other Christian leaders through the country.

Christian Race Relations

Through the work of the Commission on the Church and Race Relations, the Christian ideal of inter-racial co-operation, as opposed to racial conflict and misunderstanding, has been given practical expression. Within the year in nearly a dozen additional cities inter-racial committees, made up of leading white and Negro citizens, have been formed, or inter-racial conferences held to consider together how the two races can most effectively co-operate. A more conspicuous effort has been the campaign of education against the lynching evil. The extensive publicity given to the facts through the channels of the Churches and through the public press, has in the judgment of close observers, been no small factor in reducing the appaling lynching record of America to by far the lowest figure ever known in the present generation.

Within the past year another unique undertaking in behalf of racial understanding has been begun in the creation of a special committee on Goodwill between Christians and Jews, with an executive giving his full time to the work.

Christian Internationalism

In a world all but shattered by universal war and groping blindly for permanent peace, the Federal Council's Commission on International Justice and Goodwill has given outstanding expression to the Christian conscience on international affairs. The effort to create and express public opinion in support of America's participation in the Permanent Court of International Justice has been pressed with vigor. The conferences held with the President of the United States and the Secretary of State, at which representatives of the many denominations that had taken official action in support of the World Court, presented their denominational resolutions, made a most convincing demonstration that the concern for the World Court permeated the life of every Christian church. The energy of the Council is now being directed persistently toward an educational campaign for the outlawing of war and constructive measures for the peaceful settlement of all international difficulties.

Fifteen of the denominations have now taken official action creating special committees to work for peace through the Churches, and their official co-operation in the Federal Council's Commission on International Justice and Goodwill promises to make the influence of the Churches felt much more powerfully than it has been hitherto.

The tension of feeling during the past year between the United States and Japan in connection with the provision of our immigration act excluding Japanese has thrown the work of the Committee on Relations with the Orient into strong relief. The well-nigh unanimous feeling in the mission boards and other agencies of all denominations that some friendly way should be found of dealing with the question of Japanese immigration found a united voice through the Federal Council of the Churches. Even though the efforts of the Council were not immediately successful, the testimony which comes from Japan makes it clear that the sympathetic understanding on the part of the American Churches, as manifested through the Council, was one of the most powerful influences in helping the Japanese to retain confidence in the American people in spite of the strain put upon the existing goodwill between the two countries. The conclusion on the part of missionary leaders in Japan that the method and manner of the exclusion act may have set back the progress of the Christian movement in Japan by twenty years is leading the Federal Council to seek the right program for educating the public concerning the necessity for a revision of our present policy.

Co-operation with the Churches of Other Lands

At no time in the previous history of the Federal Council have the relations of the American Churches to the Churches of other lands been comparable in significance to the situation at present. The quest for unity among the nations has led the Christian Churches of the world to see that the supreme contribution which they could make to world unity would be for them to give fuller expression to the supranational character of the Church's fellowship. The aftermath of the war has made the co-operation of the American Churches with the Evangelical Churches of Europe a particularly momentous issue. The shattered economic life on the Continent has left European Protestantism in large areas face to face with the greatest crisis in its history. The collapse of currencies, the rising cost of living, the cessation of former income as a result of the separation of Church and State, the general economic chaos, and the devastation of war have thrown on the Churches of Europe a burden which it is utterly impossible for them to bear unaided.

The creation of the Central Bureau for Relief of the Evangelical Churches of Europe by the notable conference in Copenhagen, Denmark, called on the initiative of the Federal Council of the Churches in the summer of 1921, gives promise of now making possible a far-reaching program of help to the Churches of the Continent. The leadership of Dr. Adolf Keller of Zurich, Switzerland, is making the Central Bureau an agency of outstanding significance for both the moral and financial support of the Protestant Churches of Europe on the part of their sister Churches in America and other countries.

Community Co-operation

Undergirding the whole program which the Federal Council as a national agency for co-operation carries on, is the work of developing co-operation in the local community. There are now approximately fifty communities in which the Churches are maintaining systematic and organized co-operation with each other through a local council or federation of churches. Each of these local councils is an autonomous body, responsible only to the Churches of that community, but looking to the Federal Council constantly for assistance and for inspiration.

Other Areas of Service

The Washington Office has been an indispensable adjunct of the Council, serving as a constant point of contact with governmental agencies. The work in behalf of army and navy chaplains, has been bridging the gulf which has hitherto tended to separate the Churches' representatives in army and navy from the normal life of the Churches themselves. The preparation and publication of the Yearbook of the Churches, which is a mine of information about the forces of religion in America, has also been an important function of the Washington Office.

The Committee on Relations with the Eastern Churches has continued to work for a closer fellowship between the American Churches and the Churches of Eastern Europe and Western Asia, most of which are now passing through a period of great suffering.

The Committee on Mercy and Relief functioned actively for several months in behalf both of the refugees in Greece and the suffering in Germany. The Committee on Religious Work on the Canal Zone has filled an important place in providing a center through which the evangelical bodies can support the union churches in this area, where difficult conditions present an unusual challenge to all the religious forces and where common action is particularly essential.

A Committee on Financial and Fiduciary Matters, appointed by the Administrative Committee to consider how the great missionary and benevolent interests of all denominations might be furthered through interesting people more widely in generous provision for the Churches' agencies, has found itself dealing with such an important problem of vital interest to all denominations.

Relations with Constituent Denominations

A survey of the present situation justifies the conclusion that the relation between the Council and the denominations which comprise it has been becoming more intimate and direct. At the monthly meetings of the Administrative Committee, which includes at least one official representative of each denomination, the whole program of the Council is considered in detail and no important actions are taken without its clear authorization. The Executive Committee,

made up of about one hundred of the official representatives of the constituent bodies, each year passes in review the development of the preceding twelve months and considers policies and program for the coming year.

The budget of the current year, as adopted at the Quadrennial meeting last December is $272,100. It is gratifying to note that several denominations have more than trebled their contribution to the Council during the quadrennium. Nothing is more basic to the development of the Council than a generous advance by all the constituent bodies in their financial support of the federation which they have created and which is increasingly serving the interests of all.

The Way to Larger Unity

How has this measure of vital and practical unity come about? Not through theoretical discussions as to differences of faith and order; not through abstract arguments about the necessity for some complete merger. It has been the result of placing the emphasis always and insistently upon unity in service. When the Churches face together the overwhelming tasks laid upon them by the need of the world, they discover their underlying oneness of purpose and spirit and relegate their minor differences to a secondary place. If there is one lesson more than another to be learned from the experience of the Churches as federated in the Council, it is that the pathway to the larger unity which we seek lies through the field of actual service in the spirit of Christ to human need. The sure way of getting together is to work together on the basis of such unity as we already have.

Future Policies in Co-operative Work

The following is a digest of the salient points of a carefully worked out report by a representative committee on the policies which the Federal Council should pursue adopted by the Council December 6, 1924. Careful elaborations were presented (see Quadrennial Report, p. 59 ff).

1. There should be continued and enlarged emphasis on the common and fundamental duty of direct evangelism.

2. There should be provision for more immediate, more adequate and better equipped effort by the Churches to meet the great human emergencies which arise from time to time and which the Churches should meet in their own name or rather in Christ's name, with such works of mercy and relief as will express to the world the love of Christ going out to men through His Church.

3. There should be undiminished effort to set forth the Christian view of such questions of social, racial, economic and international relationship as demand consideration by the Christian Church and the proclamation of that Gospel which was to be laid upon every creature, personal and impersonal, and upon all human life.

4. We recommend a careful restudy of the service which the Churches may reasonably expect of the Council in the field of investigation of the rural problems of the Churches and in the coordination of effort in this field.

5. There should be wise and effective expansion of the work of the Council in the co-operative study and investigation of such conditions as concern the Church, and the results of such research

should be made available for all the co-operating Churches and their various agencies.

6. It is clear to us that the coming four years will call for constant study of the question of the broader relations of our American Evangelical Churches to the Churches of other lands.

7. We recommend that conference be held with the Churches of Canada with a view to the widest and most helpful relations between those Churches and the Churches of the United States represented in the Federal Council.

8. We recommend to the constituent Churches and to the Executive and Administrative Committees of the Council that an adequate study be made of the place of women in the work of the Council.

9. The Federal Council should give special attention to fostering the establishment of local federations and councils of churches and the most sympathetic and helpful relations should be maintained between them, with counsel and support extended freely on either side.

10. We recommend continued study of the problem of the relation of the inter-board agencies to one another and to the Council, and also of the problem of the inter-relation of Christian agencies which have community programs.

11. We recommend that the Council and its Commission continue to seek and to cultivate the most harmonious and helpful relations with voluntary bodies engaged in similar tasks.

Message to the Churches

Adopted by the Federal Council, December 9, 1924.

The Federal Council of the Churches of Christ in America, assembled in its fifth quadrennial meeting, sends to the Churches a message of fellowship.

Fellowship in the Church

Sitting together for six days face to face with the great tasks of the Church, the sense of our present oneness in Christ has become very real. We believe in the same God, are redeemed by the same Christ, are comforted by the same Spirit, study the same Book, offer the same prayers, sing the same hymns, strive for the same character, and long for the same Kingdom.

We rejoice in the growing manifestation of unity in essentials shown in city and state councils of churches, in great federal missionary movements at home and abroad, in the earnest effort to find ways of giving organized expression to unity in village and open country, and in the great ecumenical gatherings soon to assemble.

The world is in desperate need of fellowship—conscious fellowship of men with God and with one another.

A world in quest of such fellowship must look to the Church. For the Church has found in Christ the true secret of fellowship. Through Him we are brought near to God and through Him all cleavages of nation, class and race can be bridged.

Fellowship with God

We call upon our Churches to proclaim with fresh faith the unshakable conviction that only in a Divine fellowship can the need for human fellowship be met. "Our fellowship is with God and with

His Son, Jesus Christ." Apart from this we shall seek in vain for real solutions to any problem. The fullest fellowship between man and man requires fellowship with God in Christ. This is our basic need. And this brings us to the fundamental work of the Church, evangelism. We note with gratification the co-operation of the Churches in this service, the concerted appeal to men to follow Christ and ally themselves with His Church, the joining of the denominations in the Federal Council in simultaneous and united endeavors. We commend yet closer co-operation in order that the voices of all the Churches may be lifted up in one common summons to men to turn to God.

Fellowship in Human Relations

The issue of true fellowship with God our Father is fellowship with all His children. There is no more searching test of the extent to which our civilization is truly Christian than the measure to which fellowship has come to prevail in all the relations of men with one another. The fellowship to which Christ calls us is not for parts of life but for all of it. It is not to stop at home or Church; it is to reach beyond the factory gate, the national boundary and the color line. All the gulfs that separate men into self-seeking, suspicious or unfriendly groups are to be bridged by the spirit of fellowship that Jesus Christ releases in human life.

Our industrial and economic life we must seek to build upon a basis of deeper fellowship. Unless brotherhood be a reality in the shop, the mine, the market-place—where most men spend the greater part of their working hours, it is not likely to be a reality elsewhere. In this sphere it is the primary function of the Church to infuse the lives of men with the Spirit of God, thus breeding a race of men of good will disposed, even eager, to incorporate the principles of Christ's kingdom into the entire social order.

Vicarious sympathy for all classes of men is a prerequisite for preaching the social gospel. Given that sympathy, let all ministers of the gospel call men to follow Christ in all social relations and in the practice of the stewardship of all that they are and have.

We gladly emphasize the fact of a steadily developing social conscience in our country, which actually, if not consciously, has as its underlying principle Christ's law of neighborly love. Our national prohibition law is a striking illustration of this new social conscience, which brushes aside without hesitation any claim of any individual to indulge any appetite or to perform any act which is a menace to the social order. The effect upon the physical, economic, social, and moral life of the nation of this extraordinary effort of society to protect itself from the liquor traffic, has been so beneficial that it is now generally agreed that the law will stand, based as it is upon the unassailable purpose "to promote the general welfare." The present day duty of the moral citizenship of the Nation we believe to be:

(1) To magnify the value of the principle of total abstinence, and the obligation upon law-abiding citizens to practice the same,
(2) To make unmistakably clear to both the lawless sellers and the lawless buyers of intoxicants that the liquor traffic has been permanently outlawed in the United States as the enemy of society; and
(3) To urge local, State and Federal Governments to co-operate with increased vigor against the present organized resistance to the Prohibition law, until as adequate enforcement of that law has been secured as of any other social legislation.

World-Wide Fellowship

The modern world, now a single neighborhood, demands for its very life the acceptance of the principle of fellowship among the nations. In our world today what happens anywhere happens everywhere; what affects one affects all. We are all members one of another. Against war, as the denial of the Christian ideal of fellowship, we must bear clear and united witness. The voice of the Churches is unequivocally for the pacific settlement of all international disputes, for justice and security to all nations on the basis of codified international law, for the outlawry of war through the development of international agencies for bringing aggressor nations under the collective moral condemnation of the world. Realizing that the present burden of armament not only means a terrific economic strain, but also fosters the militaristic mind and leads to an atmosphere of fear in other nations, we voice the clear call of the Churches for a program of drastic reduction of armaments by all nations, in which our Government should participate, and, if occasion calls, should lead the way.

The fellowship which the Christian Gospel seeks includes all races. "Has not one God created us? Have we not all one Father?" Whatever superficial differences there may be, the body of humanity is one. For "if one member suffer all the members suffer with it, and if one member be honored all the members rejoice with it."

Upon every Christian falls the personal responsibility to seek justice for all, to cultivate mutual appreciation and co-operation, and to dispel false racial pride or desire to dominate others.

Upon every minister of the Gospel falls the inescapable duty of leadership in promoting a common fellowship in Christ as the ideal in race relations. The Christian Church cannot lower the standards of Christ. It is therefore uncompromisingly opposed to any effort, organized or unorganized, which creates or fosters racial prejudice and suspicion and destroys that fellowship which should characterize the family of God.

Fellowship in Kingdom Tasks

From among the remaining tasks of the Church we single out two which especially challenge co-operative endeavors—religious education and missions, both at home and abroad.

The urgent need for constructive attention to Religious Education calls for no argument. Upon this depends the moral and spiritual fibre of our nation. Here the sorry results of the divisions of Christendom are conspicuously manifest; because of them religious education has been all but completely banished from our public schools, to the grave peril of the nation's future. This is a sin for which the Churches and the States should be called to repentance and to a conversion that should find some process in, or in connection with, the public schools, for matching intellectual training with that of the moral and religious nature.

More directly are the Churches responsible for religious education in the home and in the Church. That the competition for the interest of the child with growing multitudes of other concerns becomes more and more intense, and that the discipline of the home becomes more lax, only magnifies the importance of redoubled efforts to stimulate in the home and provide in the Church those effective processes of education which shall secure the spiritual foundations of tomorrow.

Both at home and abroad the work of Christian missions is increasingly a co-operative task. In the interest of the strength of

the denominations themselves, although yet more for the sake of the victories of the Kingdom, we urge the Churches everywhere to co-operate with the mission boards in their purpose to avoid competitive overlapping on the one hand and consequent overlooking of less attractive fields on the other, and to arrive at effective comity. We would also summon the entire membership to the adequate financial support of the magnificent enterprise of the Churches which seeks to carry out the commission of the Master to witness for Him, beginning in our own community and reaching through State and Nation to the very ends of the earth. The challenge is not alone that of a world in need, but of a world that is ready.

Finally, it is the call to fellowship with the Master which inheres in these differentiated calls. To this crowning fellowship you, the churches, are summoning yourselves in this fraternal greeting from your representatives.

Respectfully submitted,

ROCKWELL HARMON POTTER,
Chairman of the Delegation from the National Council of Congregational Churches to the Federal Council of the Churches of Christ in America.

REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

The Prudential Committee of the American Board takes pleasure in submitting to the National Council the following report as to the status and work of the Board. In respect to the financial statement, matters pertaining to home administration, and statistics, the report covers the fiscal years ending August 31, 1923 and August 31, 1924; in respect to the work of the missions, the effort has been to bring the story down to the present time.

I. The Foreign Field

Africa

Christian service along social lines in Johannesburg has met with gratifying success during the past few years. The humanitarian side of this work has appealed to generous-hearted business men and large funds have been placed at the disposal of our missionaries for providing better entertainment and instruction for the mine workers on the Rand. To thousands of natives comes the Christian message through the bioscope as the moving pictures are exhibited in the mine compounds and locations where the natives are crowded together in abnormal conditions.

The formation in London of a government Commission on Education of Natives in Africa has had a most important bearing upon the school work conducted by the American Board in Natal and the Transvaal. Definite principles of co-operation between the government and missionary societies have thus been laid down which place these missionary schools in a new and important relationship to the whole development of the colonies.

In Portuguese territories there has been a steady growth of sympathy on the part of colonial officials for our missionary work.

The outstanding characteristic of the native Christians of the Portuguese colonies, both in East and West Africa, has been their effective leadership in evangelism. Phenomenal advances in church membership and in the number of inquirers in catechumen classes have been reported from both sides of the continent. During the past twenty years in Angola the Christian communities have increased 1,000 per cent. while the missionary force has increased 50 per cent. Devoted native Christians call from heathen villages those who would follow the Lord and start for themselves new Christian communities, only asking from the missionary spiritual and moral guidance and support.

The Near East

In Turkey some progress has been made in reaching mutual understandings with regard to the position of our schools. Co-operation with local government officials and with the central authorities in Angora has been increasingly satisfactory.

Church services conducted for the Christian remnant in various cities have been carried on. The numbers of worshipers have steadily diminished, however, as the migration of populations has progressed. The absorbing interest of the individual missionaries has been in the personal friendly contacts with individual Turks. Nine out of the eighteen stations occupied by the Board in 1914 are now carrying on definite missionary activity. Ninety missionaries are engaged in these activities and all but ten of them give their time almost exclusively to efforts for the Turks. Somewhat over seven hundred Turkish pupils are attending the few schools which are now open, as against about one hundred and fifty who were in attendance before the war.

Results cannot be tabulated, but the effectiveness of the Gospel can be depended upon to bring forth fruit in due season if we faint not. It daily becomes more evident that the task of bringing to the Moslem peoples the love of God and the forgiveness of sin as they are revealed in the Gospel of Jesus Christ is one throughout the world, and that we must work in close sympathy and cooperation with other denominations engaged in this most difficult of all missionary enterprises.

The King of Bulgaria and his advisers, including the Premier, insist that the American Board schools in Samokov be moved to Sofia and put into close relations with the national schools. Land has been appropriated by the National Assembly and special laws have been enacted in order to make the removal possible and to give the schools independence in the making of their curriculum. Political upheavals in the Kingdom have hindered but slightly the different departments of mission work. Bulgaria is making greater progress and is more open to the approach of Christian ideas and ideals than any other Balkan State, unless it be Greece under its recent advanced legislation.

India, Ceylon, and China

The two years under review have been turbulent years in India, Ceylon, and China. Under the spur of a rather narrow and intense nationalistic spirit all things foreign have been sharply questioned. Christianity has had to undergo a share in this suspicion and criticism. A somewhat demanding attitude increasingly characterized Christians of these lands as to assuming authority in the ongoing of schools and church. There appeared a growing restlessness before what had come to be felt as the dominance of Western forces and forms in the spread of Christianity.

Significantly at the same time was manifest a growing interest in Jesus Christ and a higher appreciation of him. Everywhere in both these lands there has been an eagerness to hear about him. Missionaries did not lack for audiences wherever they went. Evangelistic campaigns in China were more successful than ever in winning attention and response. In India not so many inquirers

were willing to profess themselves publicly as Christians; much less to identify themselves with churches. But everywhere Jesus was exalted, and by high and low. Gandhi and Sundar Singh glorified Him to their Hindu countrymen. Far-sighted Chinese officials and literati declared Him to be the hope of China. Eight million copies of the Bible or portions of the Bible were distributed in China during 1923. It is a fact to wonder and to rejoice over that in spite of all adverse influences, political, social or religious, during these years, Jesus Christ has become an exalted figure in the thought of both India and China.

These years also have been marked by a readjustment of mission processes, in part due to the change of attitude noted above. Larger representation has been given to Chinese and Indian members on councils and committees. In all these lands, native leaders have been put in positions of larger responsibility and independent action. Changes in Mission organization, which have been going on for some years, have resulted now in practically committing the oversight and development of church work and outreaching evangelism to Boards and Councils in which Christians of the land are in large majority. This has been a period of rapid progress in such devolution of power.

It cannot be overlooked or glossed that in the Board's mission fields of India, Ceylon, and China the past two years have been a period of disappointment, amounting in some cases to heart-break, as needs and opportunities repeatedly pressed have been steadily unmet for lack of funds to appropriate. Long deferred repairs in dilapidated mission plants; refusal to seize the chance of a newly opened door or to follow up a challenging gain; the monotonous word from the home base—"No advance; no new work; no reinforcement; just hold on and wait"—these situations have worn at the heart and weakened the morale of those who for years have been holding on in hope that the church at home would realize the situation and respond to the call. There have been two more years of unmet needs in these wide open fields.

Japan

We have entered into co-operative arrangements with the Kumiai churches through their national organization, whereby the general evangelistic work of the Board and of the churches is carried on as a unit. The American Board appropriation for evangelistic work is paid into a common treasury, to which the eighty Kumiai churches contribute, and from this fund weak churches are aided and evangelistic campaigns and enterprises are conducted. By this plan the entire evangelistic work in Japan, so far as it relates to the American Board Mission and the Congregational churches in America, is a single unit.

The large number of churches among the Japanese in Korea the outgrowth of the independent foreign missionary endeavor of

the Kumiai church in Japan, have become independent of the Mother Church financially and administratively. They are called the Kaishu churches. They have long urged the residence among them of an American Board missionary. At the request of those churches, backed by the approval of the Kumiai churches and approved by the missionaries of other Boards working in Korea, the Board has located Dr. Horatio B. Newell in Seoul, Korea, where he has met with a hearty welcome from all parties.

Under the leadership of President Ebina, attendance at Doshisha has risen from some 1,500 students in 1919 to 4,700 in 1925. Kobe College has secured a new site outside the city of Kobe where it is planning to erect buildings adequate for its expanding needs.

Mexico

This Mission is in possession of the expanded area taken over in exchange with the Southern Methodist Board. It gives us a consolidated field from Guadalajara to the south, along the west fringe of states to the northern border. Mazatlan and Tepic have been occupied as new stations in the place of the former station of Chihuahua. Dr. John Howland is President of the Union Theological Seminary in Mexico City, where land has been purchased for a site for a contemplated new plant for this growing union institution. The Board's school at Guadalajara is being reorganized that it may the more efficiently serve as a preparatory school for the Seminary. The laws of Mexico demand that the leaders in the churches shall be Mexicans, not foreigners.

Czechoslovakia

The disestablishment of the Roman Catholic Church in Czechoslovakia has opened that country to evangelistic effort. New congregations have sprung up over wide areas and the call is imperative for assistance in securing places in which the people may meet. A legacy of $10,000, left the American Board for this Mission, is now being used to provide, with the larger sums the people themselves are giving, some eight to ten new places of worship.

Philippine Islands

The Islands continue to be one of the most fruitful fields of the Board. With the entire island of Mindanao allocated to us under inter-board agreement, our opportunity is almost limitless. The tide of immigration from the northern islands is into Mindanao, and we are called upon to care for the converts of other missions in addition to serving the existing population which is increasingly open to missionary approach. The work for the Mohammedan Moros in the interior still offers a wide open door, but must wait for better financial conditions in the Board's treasury. Special

funds have been given for the erection of a $30,000 hospital and a $13,000 Woman's Building at Cagayan, and they are under construction. Also at Manilla the new Union Theological Seminary building, in which the American Board has a $27,000 share, is now being erected. Four Boards co-operate in this enterprise.

II. Finances

The expenditures of the Board in 1923 were $1,176,247.27; the receipts were $1,176,173.80, leaving a deficit of $63.47, which was met by personal gifts. Including the gifts of the Woman's Board the total income of the year was $1,902,826.43. The expenditures of the Board in 1924 were $1,192,156.60, the receipts $1,171,847.73, leaving a deficit of $20,308.87, which was covered by gifts and subscriptions at the Annual Meeting. Including the gifts of the Woman's Boards the total income for 1924 was $2,017,331.22, the two million mark having been reached for the first time. The total income for the two years is $3,920,157.65 as compared with $3,853,-866.15 for the previous biennium.

In 1924, by reason of a special matured Conditional Gift of $50,000 and sundry other gifts, it was possible to reduce the accumulated indebtedness carried over from previous years, by $50,-767.63, leaving the debt at $129,272.31. The Board is facing the problem of how not to increase this amount at the end of the present year. In order to prevent such a calamity, a policy of retrenchment is being followed in respect to every line of expenditure, while our constituents—both churches and individual donors—are being urged to come to the relief of the Board.

The Trust funds of the Board have increased from $5,132,363.99 in 1922 to $5,407,577.29 in 1924, viz., by $275,213.30.

III. Administration at Home

The administration of the missions occupies by far the larger part of the time of the Prudential Committee. Certain other matters, however, deserve attention in this report. After twenty-three years of service Mr. John G. Hosmer retired as Publishing and Purchasing Agent in 1923, and Mr. Harvey L. Meeken was appointed in his place. Dr. Mark H. Ward, formerly medical missionary in Turkey, followed Rev. Alden H. Clark as Candidate Secretary in the Home Department, and has also served as Medical Director. At the Annual Meeting in 1924, action was taken looking to forming a Medical Department with a physician in charge, devoting his whole time to care for the health of the missionaries and the supervision of the medical work on the field. In 1923 "Life and Light," the organ of the Woman's Board of Missions, and "Mission Studies," the organ of the Woman's Board of Missions of the Interior, were combined with the "Missionary Herald," and Secre-

tary Enoch F. Bell was elected editor. A Council of Woman's Boards, composed of 21 members, has been formed for the purpose of co-ordinating the work of the three Woman's Boards. The new arrangement has proved of value also in keeping the American Board and the Woman's Boards in closer touch. Joint meetings of the American Board and the Council are held from time to time with gratifying results.

The activities of the Candidate Department have been affected materially by the financial situation of the Board. In order to keep the expenditures within our income, we have been under the painful necessity of reducing our missionary force through a series of years, a policy in which the Woman's Boards have been obliged to share. The record of new recruits during the past five years, including the Woman's Boards, is as follows:

1920—73
1921—56
1922—53
1923—48
1924—47

We trust the members of the National Council will appreciate that if we are obliged to continue such a policy, a disaster of large proportions impends. Our missions are crying out for help, not because candidates are not in sight, but because the Board is unable to send many who offer to go. If financial relief appears, it will bear fruit immediately in this department.

IV. Statistics

At the close of the last fiscal year, the Board had on its rolls 718 missionaries under life appointment and 100 engaged in term service, making a total of 818. Employed in various capacities, preachers, teachers, Bible workers, nurses, etc., are 5,460 classed as native workers. We have 17 missions, 112 stations, 1,728 outstations, and we are working under 15 different flags. Our churches number 614, our church members 89,848, with a total constituency of 252,740. In educational work we have 12 colleges, 29 theological and Bible training schools, and 1,403 schools of lower grades. There are 83,043 pupils under Christian instruction. Our hospitals and dispensaries number 79, with an average of 1,161 treatments a day. The value of our real estate and equipment in foreign lands is $7,500,000. The contributions of our native Christians last year were $454,819. We are co-operating with 37 other Boards—American, Canadian, and British—in the conduct of union institutions or organizations.

We submit this report in grateful recognition of the fact that through the association of the Board with the National Council, we are brought into a relation of partnership with the churches which

should be increasingly fruitful as time goes on. In the opinion of your Committee, never were the prospects so bright as to the effectiveness of our missionaries, never before in the Board's history of 115 years have our constituents had an opportunity to use their money to better advantage in the extension of the Kingdom of Christ.

In behalf of the Prudential Committee,

CORNELIUS H. PATTON,
Home Secretary.

June 1, 1925.

THE AMERICAN MISSIONARY ASSOCIATION

Administrative Personnel

During the two years which have elapsed since the Springfield meeting of the National Council, several changes have taken place in the Support Department staff of The American Missionary Association. After eight years with the Association, Dr. Samuel Lane Loomis retired in the fall of 1924 and is doing part-time work editing The American Missionary Magazine. Rev. Henry Smith Leiper, formerly connected with the American Board and the Commission on Missions, was elected in 1924 to take his place as Associate Secretary. Dr. Frank N. White having retired from the Chicago office, Rev. E. W. Huelster, D.D., for some time associated with the Near East Relief, was called to that place.

A notable advance toward a greater degree of co-operation was made in the creation of a new Associate Secretaryship for the cultivation of a larger support among the Negro Congregationalists and other alumni of our Schools. To this office Professor George N. White, for many years Principal of Burrell Normal School, Florence, Alabama, has been called. He is a brother of the well known writer and Secretary, Walter White, of the National Association for the Advancement of Colored People. Secretary White is the first colored home office Secretary, and will have his headquarters in Chicago. His coming calls attention to the fact that the faith of the founders is being vindicated on every hand. Twenty-two of our schools and colleges are for Negro youth. Eleven of these are now headed by Negro Principals and the standards maintained educationally and culturally are higher than ever before.

The resignation of Secretary Alfred V. Bliss from the Boston office to be State Superintendent of the Congregational Conference of Maine, leaves that important branch of the Association's work without any head at the present time. Likewise, the activity of the Support Department has been considerably curtailed because Dr. Cady has had to give a large part of his time to the Commission on Missions, sharing with Dr. Halliday the promotional activities of that organization.

Cutting down the administrative responsibility of the Association as well as the area of its work and influence on the Pacific coast, the decision is recorded of Southern California to place in the category of State work in Southern California, what was formerly under the care of Secretary George W. Hinman, Superintendent of Oriental Missions. This change, while it was not sought by the Association and while it removes from our service a most efficient and effective worker in the person of Rev. Paul B. Waterhouse, will free Dr. Hinman for a larger service in the intermountain regions and with the growing work among Orientals in the coast states.

Progress in Schools for Negroes

In 1913 the Association was operating seventy-four schools. The record for 1923 shows only thirty-six, fewer than one-half. In neither instance do we include the day and night schools for Orientals on the Pacific coast, which now number sixteen. What has happened? In the seventy-four schools ten years ago there were twelve thousand two hundred and fifty pupils. In the thirty-six schools last year there were about seven thousand seven hundred. The number of schools was reduced by more than one-half, the pupils by one-third. In 1913 there were sixteen hundred secondary pupils. In 1923 there were thirty-five hundred. Here the number of pupils increased during the decade over one hundred per cent. In 1913 there were four hundred and sixty workers employed in the schools and in 1923 there were four hundred and fifty, a decrease of only ten. In 1913 there were one hundred and sixty-six college students registered, and in 1923 there were two hundred and forty, an increase of almost fifty per cent.

This same tendency is borne out in the increase in the total amount of tuition received. In 1913 the pupils paid seventy-three thousand dollars and in 1923 the total was one hundred thousand, representing a per capita tuition of six dollars in 1913, and twelve dollars and fifty cents in 1923.

This development is more significant than the figures indicate. It means that the educational work of the Association has not only borne fruit, but especially that the Negroes themselves are willing to pay an important share of the expenses of their education. It means furthermore, that the South is today assuming the responsibility of providing elementary schools in many localities. The A. M. A. now operates only two strictly elementary schools for colored children.

With the battle for elementary education nearing complete victory the Association naturally turns its attention to secondary schools and colleges. In Alabama, High Schools worthy of the name are rare indeed. Emerson at Mobile, Lincoln Normal at Marion, Burrell Normal at Florence and Trinity at Athens stand absolutely alone in those important centers as real High Schools. In the midst of them towers Talladega, a college of no mean proportions, rich in opportunities for service. Over a score of fine and promising young men and women left its halls last spring with their A. B. degrees, ready and able to assume positions of leadership. The same can be said for Georgia with Knox at Athens, Ballard at Macon, Dorchester at McIntosh and Allen at Thomasville, with Atlanta University as their center. Soon Brick School, now a Junior College, will be to North Carolina what Talladega is to Alabama, with Lincoln Academy at Kings Mountain, and Peabody

at Troy supplying High School graduates who desire more training. In Mississippi the responsibility has been laid chiefly on Tougaloo College to supply teachers for the city and rural schools of an entire state. To meet the needs of the hour and prepare for an unprecedented future Tougaloo will need thousands of dollars for equipment, building and endowments. It is doubtful whether any educational institution in America is more needed than Tougaloo. The same is true of Straight College situated amidst the one hundred thousand Negroes of New Orleans, and offering the only opportunity in that important city to colored youth for college education. Here the lack of funds alone prevents the building of a great and useful city college. In Austin, Texas, with its vast territory and scattered population, Tillotson College stands alone with its ideals for perfecting a high grade teachers' college. Space does not permit of words describing the forward steps, heroic efforts and unique opportunities at Fessenden Academy in Florida, Avery Institute in Charleston, S. C., Le Moyne Junior College in Memphis, Tenn., and Gloucester School at Cappahosic, Virginia.

Never in the almost eighty years of noble service among colored people was the Association's work with its high ideals, distinctive emphases, and unalloyed fellowship more needed than today. Race prejudice was never keener or more general than now. The opportunities as well as the demands for Negro leadership were never greater. With longing hearts, searching minds and consecrated wills thousands of Negro youth turn to the Association annually assured by the experiences of three-quarters of a century that anything labeled A. M. A. is tried and true, one hundred per cent. genuine.

The Look Ahead Educationally

Facing the new decade the Association feels that it needs to do at least four things: First, take a friendly broadminded and cooperative attitude toward the development of public education which in itself is a vindication if not a recognition of the Association's half-century of pioneering. Second, intelligently see to it that the Association's educational work in the future is recognized by the public authorities and its programs made to articulate with the programs of the various states and counties. Third, find the special or particular thing that each institution ought to do, not only for the present but also for the future, and then see to it that the educational and social equipment, both physical and personal are provided to adequately meet the ends in view. And, fourth, give special attention to the discovery of how to make institutions of a religious character function in a scientific and practical age in the production of those moral and spiritual qualities which in the end alone justify any program of education. Here as always the Association is in a position freely to place its primary emphasis.

Progress in Other Lines

While the Negro work forms the major responsibility of the Association, there is likewise an important field in its work for non-white races, as well as for white southern Highlanders. With the changed status of the Indian, who has within the period under review been granted the right of citizenship and thus become eligible to public schools, we find our work with this great people of imperative need and compelling interest. Superintendent of Indian work, Rev. Rudolf Hertz, and Dr. Riggs, both report that there appears to be an increasing appreciation among our Indian friends for the kind of work that we are doing, particularly at Santee Normal, and comparatively high tuition is paid gladly by Indians to whom the free government schools are open. On their own testimony their high estimate of the Association's schools is based on the fact that they desire for their young people the kind of training in Christian character that they know can be found under the A. M. A. Furthermore, Santee extends its program two years beyond that of the government schools.

When it comes to the Orientals, we find ourselves challenged as never before by the official acts of Congress which have placed in question the genuineness of Christian friendliness and goodwill toward the Orient, and particularly Japan. While our day and night schools on the coast for Chinese and Japanese are none of them large, they serve a very vital purpose in the training of young Chinese and Japanese who are enabled to discriminate between America's Christian heart and her official unfriendly attitude. Just as in the past many of these young men have returned to their own countries to become powerful forces for Christian progress, so in the future they will by their enlarged usefulness vindicate the work of the Association which has stretched out to them a helping hand.

Under the head of progress in work with southern Highlanders, we record not only the gratifying advances made at Pleasant Hill, but also the very promising experiments being conducted by Mrs. John C. Campbell, widow of one of our honored former workers. The Association has joined with several other Boards carrying on work in the mountain region in underwriting her budget for a trial of a new type of community work for which she made special preparation under the Sage Foundation in Europe. The object of this work is to do more for the adult mountain people who remain in their native fastnesses. The schools which have been doing a splendid work educating the young have been disappointing to a certain extent in view of the tendency of the graduates to leave the mountains rather than to stay and build up the economic and moral tone of their home communities.

Blanche Kellogg Institute of Santurce, Porto Rico, had made remarkable progress in adapting itself to an advancing educational program. Twenty-five years ago fewer than twenty-five thousand

children could be found in public schools and those schools were hardly worthy of the name. Today, there are over two hundred and fifty thousand children in good schools, with fourteen high schools and almost a thousand students at the University of Porto Rico in training for teaching positions. In this forward march Blanche Kellogg Institute finds an important and worthy place as a Christian home for sixty-five high school girls from various parts of the island and as a training school for social and religious community workers.

The same kind of a story describes the progress in the work among those who come "from over the border." Rio Grande Institute at Albuquerque, New Mexico, has had its best year. For one hundred Mexican children it has been a Christian home as well as a good school. Incidentally, local interest in supporting the school has expressed itself in a substantial way. Likewise the educational and community work at Cubero, San Mateo, Seboyeta and Marquez has adjusted itself to changing needs, particularly at San Mateo where a monthly medical clinic has been successfully maintained.

Among the Churches

Evangelical work under the care of the Association has steadily progressed along the lines of self-direction, self-support and general interest in benevolences. There are now one hundred and sixty-three Congregational churches among Negroes south of the Mason and Dixon line. Twenty-three of these are self-supporting. They have almost ten thousand members. Last year $124,000 was raised for home expenses, $23,000 for benevolences. The aid granted by the A. M. A. was $37,000.

The Oriental churches now number twenty; eight Chinese and twelve Japanese. In addition there are forty-four unorganized places of worship. There are no self-supporting churches, but almost $27,000 was raised last year for home expenses. The total membership is eleven hundred.

Among the Indians there are twenty-three churches and seven unorganized outstations with a total membership of twelve hundred. These churches raised almost ten thousand dollars toward their own expenses, or about one-third of the total expense.

The Porto Rican churches number twelve with forty-four unorganized outstations and a membership of about one thousand. These churches raise approximately one-fifth of their home expenses.

All churches are under native leadership.

In the Hospitals

Ryder Memorial Hospital, Porto Rico last year cared for over four hundred hospital and four thousand clinic patients, with eighty-six major and eighty-six minor operations. This important hospital is over fifty per cent. self-supporting.

A new hospital was opened at Greenwood, South Carolina, representing an excellent achievement along inter-racial lines. The citizens of Greenwood, colored and white, raised $15,000 toward the building fund.

At Talladega and Tougaloo colleges the hospitals were operated chiefly on a college infirmary basis. At Talladega, however, operative cases from the community were admitted.

At San Mateo, New Mexico, an interesting and successful medical clinic has been maintained for two years. In three other New Mexican centers, social, educational and religious programs have been operated with promise.

Buildings and Repairs

The natural eagerness of the administrative officers of the Association having led them to meet rising costs by cutting down appropriations for any but absolutely imperative repairs, a condition has been brought about which has made it necessary within the last two years to spend a large amount of money in major repairs and rehabilitation. This has been done with the utmost economy and yet, even so the sum expended totals nearly $50,000.00. Naturally, this has been divided in amounts ranging from $500.00 to $5,000.00. The result is that our buildings are in somewhat better condition, have more adequate fire protection, and are more commonly equipped with electric lights, running water, and sanitary arrangements. In spite of the substantial progress that has been made, the needs are still appalling.

Conclusion

For reasons which become obvious from what has been noted in the foregoing paragraphs, The American Missionary Association reviews its past with a degree of satisfaction, and with great gratitude to God for the generosity of those who have continued to make possible an enterprise of such great effectiveness for the progress of unprivileged races whose condition constitutes a standing challenge to the Christian good-will of America, and an unpaid debt of honor. The friends of the Association, its Executive Committee and Officers are deeply convinced that its mission has not by any means been fulfilled. They have noted with natural satisfaction the disposition of the great majority of Congregational Christians to view the question of the Association's future in this light. It is, therefore, with an undiminished sense of mission and a deep appreciation of the spiritual mandate placed upon its office that the Association faces the future which it has every right to expect will bring an increased vindication of the faith and foresight of men and women who formed the Association nearly eighty years ago.

REPORT OF THE CHURCH EXTENSION BOARDS

The Congregational Home Missionary, Church Building and Sunday School Extension Societies constitute a group which is known as "The Church Extension Boards." They are so organized that a single Board of Directors and a single Executive Committee act for each. The general officers, also, including the President, Vice-President, Recording Secretary, General Secretary, Treasurer, Assistant Treasurer and Auditor, are the same for each Society. Thus while legally distinct, they are, in practice, three departments of a single Society. In harmony with the suggestion made by the Committee on Missionary Organization (the "Committee of Twelve") at the January, 1925, meeting of the Commission on Missions, the Executive Committee of the Church Extension Boards on May 20, 1925 passed the following vote:

"That we request the Committee of Twelve to include in their report to the National Council the necessary recommendations leading to the final consolidation of the three Extension Societies in name, on the apportionment, for promotion and in administration; the legal incorporation of the three in one to be effected if the law permits it without prejudice to the holdings of the Societies."

It is believed that the consolidation referred to could be accomplished with comparative ease since all three are incorporated under the laws of the same State, New York.

Here, however, the work of each Society during the past two years is presented separately, with a comparative financial statement for each at the conclusion of the report.

I. THE CONGREGATIONAL HOME MISSIONARY SOCIETY

One Hundred Years of Christian Work

It is worthy of note that this Society, the oldest of the group, is now engaged in its one hundredth year of active service. Founded in New York City on May 12, 1826, it will in a few months have completed the cycle of a full century. The Biennial Meeting to be held in Washington on October 27, 1925, may therefore be regarded as its centennial anniversary.

A glance over the record of the years reveals a history which is replete with human interest. The Society was blessed in its beginnings by wise and devoted Christian leadership of a high order. It was organized in an effort to combine and concentrate the home missionary endeavors of a considerable number of local and provincial societies which had grown up in various ways in connection with churches of several denominations, and to promote a unity of action and sufficiency of support which could not be obtained through the efforts of smaller organizations. It was careful, however, not to run counter to the work of any society which preferred to main-

tain a separate existence. The catholicity of spirit and purpose which animated its founders may be judged from the fact that the members of the convention out of which it grew came from thirteen states and territories, and that its first officers were elected from sixteen states and from Congregational, Presbyterian, Reformed Dutch and Associate Reformed churches.

The society was built on the foundation of another, the United Domestic Missionary Society. The latter had devoted a large proportion of its energies to work in the state of New York, and its missionaries were taken over as a part of the force in the enlarged project. The name adopted for the new organization, "The American Home Missionary Society," served to emphasize the non-sectarian and interdenominational purpose of its founders. It was not many years, however, until Presbyterians and Congregationalists were left as the sole participants in its activities and later, with the dissolution of the "Plan of Union," under which these two denominations had labored together in home missionary fields, the Society became exclusively Congregational. On October 1, 1893, its name was formally changed to The Congregational Home Missionary Society. In 1913, at Kansas City, its constitution was altered so as to make all voting members of the National Council voting members of the Society and, in accordance with the action of the Council, its work was closely joined to that of the Church Building Society and subsequently to that of the Sunday School Extension Society and so continues, as already noted.

A Record of Growth

Great changes have taken place in the Society's affairs during these one hundred years. The number of missionaries who labored under its commission in 1826 was 169; the year just closed showed 1,367. The average yearly expense per missionary was then $83. With the extension of its labors to the far corners of the country, the increase in the standard and cost of American living, and the growing realization on the part of all concerned that the home missionary is worthy of a reasonable hire, this expense has risen to $778. The figures given represent the average expense, per worker, to the Society. This is exclusive of the contributions to the support of missionaries paid directly by the fields they serve. These run from the major portion of the salary, in the case of some churches which are almost at the line of complete self-support, to practically nothing in certain destitute and difficult fields. The average total income of full-time workers the country over, according to the 1924 statistics as shown in the latest year-book, is $1,365, with parsonages provided, in addition, for about one-half of them. Total expenditures of the Society in the first year of its existence were $13,984. Last year they were $1,063,149. Additions to churches during the ninety-nine years of the Society's life, in-

cluding an estimated number for five years for which statistics are not available, gives a total of 704,674 who through the ministry of our missionaries have been brought into church membership. This, of course, does not include the hundreds of thousands who have joined self-supporting churches which owe their origin to missionary zeal and sagacity.

When one remembers the important part Congregationalists have been privileged to take in the educational, social and religious development of American life during the past century, it is fair to conclude that The Home Missionary Society, sending out devoted Christian leaders far and near, recruiting its hundreds of thousands to lives of Christian service, has had a worthy share in their accomplishment; has been, in fact, one of the important agencies which God has used for the realization of His purposes. When, therefore, we join in thanksgiving for the spread of Christian education, the abolition of slavery, the coming of prohibition, the movements toward industrial justice and international harmony which the past century has brought forth, we may rejoice also in the realization that the Society whose anniversary we now celebrate has been a vital factor in these great achievements.

Home Missions Basic

But not alone in our own land are these beneficient results of home missions to be found. Since a large percentage of our strongest and most resourceful churches which give freely toward the carrying on of Christian work abroad, owe their founding and their early nurture to this Society, it is apparent that foreign missions, too, have been the stronger because of the work which the Home Missionary Society has done in building up for our overseas missions a supporting constituency. And this is true also of other phases of our denominational benevolent activity such as that done by the Education Society, the American Missionary Association and the Ministerial Boards. It constitutes one of the strongest reasons for sustained and generous support of home missionary endeavor.

Constant Adaptation Necessary

The past century has seen such a transformation in the material aspects of civilization as were undreamed of when the Society was organized. Three years after its founding, the first short stretch of railroad began operation in America, but for many long decades thereafter its missionaries were dependent upon the slower locomotion provided by saddle-horse, buckboard and stage-coach. Today the use of the automobile and the generous co-operation of the railroads makes the transportation problem comparatively easy of solution. Formerly, when our workers went forth to their fields, they did not always know when, if ever, they might be able

to take the long arduous journey back to the old home, nor could they be certain of other than a precarious and long-delayed correspondence with the dear ones left behind. Today the mails go everywhere, and few are the mission stations which have not, within easy reach, a direct physical connection, through countless miles of shining wire, with home and friends, while, if necessity demands, the homeward journey can be made both quickly and securely. For scores of years the missionary labored in isolated homes and insulated communities. Now he finds newspapers and magazines and the radio when he makes his rounds, while the automobile and good roads have freed the people and given them a wider range.

All this does not mean that home missions have lost their challenge to self-sacrifice or that people no longer require the missionary's help. It indicates, however, that conditions in missionary service are in constant flux and that the Society must be alert to adapt its methods to the changing life to which it ministers.

Ministry to Other Races

Conspicuous, too, among the demands which are made upon the Society are those arising out of the migration and immigration of peoples. In the widespread movement of Negroes from the South to the North in recent years, new social and religious problems have been brought to many communities. In the needs of seasonal itinerants who follow the crops, often as entire families, the Society has a field for worth-while service. In the flow of newcomers to this country from other lands, there is an opportunity for Christian helpfulness which the Society is constantly endeavoring to make use of.

City and Country

The special problems of the application of religious ideals to our complex city life, and to specifically rural communities deserve careful study and enlightened effort toward their solution. The present activity of the Society in these fields is of a high order but might well be enlarged.

Interdenominational Comity

Another opportunity which lies before us, and of which we have already availed ourselves in no small measure is that of stimulating and following a broad policy of Christian comity in our relations with the home missionary activities of other denominations. While this is a field in which haste must often be made slowly, it is one which gives promise of fruitful cultivation. Increasingly, both in town and country, the responsible representatives of the leading evangelical denominations are learning to view the land together and in brotherly accord to make allotments to each

which will best serve the interests of the communities involved. In such co-operation this Society has always been among the foremost.

Some of the Results Achieved in the Last Two Years

While it is true that the constructive results of the Society's work are not all susceptible of statistical tabulation, it is nevertheless fair to expect that earnest and persistent effort will show in increased church membership, continuous recruiting for the Sunday School, the organization of new churches and the coming to self-support of others. During the last two years 22,258 persons have joined our missionary churches, 14,492 of them upon confession of faith; the Sunday School enrollment at the close of the period was 121,304; 49 new churches came into being and 67 reached a point where they are no longer dependent on missionary aid. The number of commissions issued to college students for summer work in national territory in 1923 and 1924 was 104.

Financial

Total net receipts of the Society from all sources for the last two years were $2,162,053. Total contributions from churches and individuals were $1,429,549. These figures include the receipts of the self-supporting or "constituent" states and the city societies as well as those of the National Society. To the latter is committed the care of the sections of the country which are sparsely settled or which, though populous, are not strong Congregationally. The area of this great "national territory" is more than three-fourths that of the entire mainland; its population, exclusive of those for whom the American Missionary Association is responsible, is some forty millions. It is important to note that last year only six and two-thirds per cent. of apportionment giving was directed into this tremendous field. The National Society's treasury shows an increase of $47,525 in income from investments this last year over what could be reported two years ago. This is due, for the most part, to the princely bequest of Joseph H. Stone of North Andover, Massachusetts, whose act in making the Society one of his residuary legatees will operate to perpetuate his Christian influence for all time to come. This gain is, however, partially neutralized by the falling off in the percentage of apportionment receipts. Whereas, in 1910, the National Society received over eight per cent. and, in 1911, over nine, last year the percentage fell to the lowest point reached in fifteen years.

Three things are hopefully anticipated in the interest of this basic work: first, that no further cut will be made in the percentage recommended to the churches by the Commission on Missions; second, that total apportionment receipts will be so increased as to make the share now assigned to the Society productive of greater

income; third, that friends of home missionary work who wish their wealth to live on after them in blessing to America and the world will not fail to make provision for generous bequests to this time-tried and efficient agent.

Additional Information

Further details, covering the last biennium, will be found in the printed reports of the Society for the years ending March 31, 1924 and 1925. These will be furnished upon application to the Home Office, 287 Fourth Avenue, New York City.

II. THE CONGREGATIONAL CHURCH BUILDING SOCIETY

In each of the two years of the biennium just passed, the receipts of this Society from all sources have been over half a million dollars, making a total for the two years, 1923 and 1924, of $1,111,654, this being approximately $100,000 less than in the preceding biennium.

Of this total sum $24,831 went to the Parsonage Loan Fund from gifts made for that specific purpose, while $98,643 from legacies and special gifts went to increase our Church Loan Fund, and $7,450 received as conditional gifts ultimately to be added to the same fund.

In addition to contributions from churches and affiliated Societies our Grant Fund was augmented by $49,101 from repayment of former grants and by $29,992 from the sale of abandoned church property.

From the churches and affiliated Societies the contributions were $370,920; the repaid installments on church loans amounted to $256,640 and parsonage loans to $89,049. The income from interest amounted to $94,607 and the balance of the total receipts came from miscellaneous sources.

Analysis of Income

It should be kept in mind, however, that an ever-increasing part of our total income is made up from payments on loans hitherto made to churches. Our loan funds, both church and parsonage, are revolving funds. When legacies or large gifts are paid into the loan funds of the Society only this once are these amounts counted as original contributions. The funds are soon loaned out to churches and, as repayments are made on said loans, these payments go to swell our annual income but they are not original contributions to our work. For example, in 1924 out of a total income from all sources of $553,775 the amount received from contributions from the churches through the apportionment and special gifts was only $232,962.88, the balance coming from loan repayments.

The Expenditure of the Money

With the funds at our command we have assisted during these two years in completing 342 buildings for church use; of which 80 were parsonages and 262 houses of worship. These buildings have been located in the country, in villages, towns and large cities in all parts of our beloved land. Our territory, in fact, is co-extensive with that over which the American flag floats.

Co-operation with City Missionary Societies and State Conferences

It is well known that the Church Building Society was organized to meet the needs of churches, mostly in the rural districts, in the newly developing Middle West. During the first four years of its life, its activities consisted in distributing to these churches the Albany Fund of $62,041 which had been raised to meet the situation then presented. The grants were very small, $300 to $500 to a single church. For a good many years, in fact, $500 was usually the maximum appropriation, the cost of buildings at that time ranging from $1,500 to $5,000. Since that day we have witnessed the rapid change from rural to urban life. Our cities have been growing at an astonishing rate. The spiritual needs of these cities are as great as those of the country and of course the cost of land and building much greater. The Society has never for a moment neglected the calls of rural churches but has felt increasingly the necessity of responding to appeals from city churches. The attempt to meet these appeals required a very heavy increase in our income, and while that increase has been large, it has not been sufficient to meet the need. Consequently some of our large cities have organized city missionary societies or local extension societies to aid in the support of pastors and also in some cases in the building of churches. The Building Society goes right on with its nation-wide work, receiving applications from churches of all grades and sizes in all parts of the country and is always happy to co-operate with these City Societies in meeting the larger requirements necessitated by the changed conditions. Undoubtedly the calls of the city are likely to increase rather than diminish. The Society needs and could use to excellent advantage probably double its present income on account of the needs and opportunities above indicated. The work already accomplished along this line is impressive. A recent survey shows that the Society has helped to complete in Boston and vicinity, 19 churches; in Greater New York, 55 churches; in Chicago, 63 churches; in Cleveland, 20 churches; in St. Paul, 19 churches; in Minneapolis, 21 churches; in Seattle, 14 churches; in Los Angeles, 25 churches; in Washington, D. C., 7 churches; in Portland, Oregon, 20 churches; in San Francisco and the Bay Association, 24 churches.

In some instances State Conferences have helped out along the lines above indicated where City Societies have not been organized

or were unable to meet the growing demands. The Building Society is always ready to co-operate with any of these agencies, ever striving to distribute as equitably as possible its resources over its vast and interesting territory.

No one should think for a moment, however, that contributions to the Building Society from these localities should be diminished as a means of increasing the income of the local organization which may be participating in the work of church building. That would defeat the very purpose before us. The object in these cases should always be to raise funds to supplement the appropriations of the Building Society whose funds are not sufficient to meet these new and ever increasing demands, but the contributions to the Building Society should at the same time be materially increased in order that it may be able to meet more adequately the appeals coming from these new conditions.

And it must be remembered in this same connection that the building of churches in the large towns, and even in the country, now calls for two or three times the cost of similar construction only a short time ago. The City Societies must not forget this increasing need where help from any other source than from the National Society cannot be had. We could, in fact, easily and profitably distribute the entire present income of the Society without appropriating a dollar in any of the large cities; but we believe the task is one and for that reason have always sought income from all localities and in turn given aid impartially in all localities, country, village, town, city, regardless of geographical lines of every kind and nature whatsoever.

Limiting Our Appropriations

In fact, the demands upon our funds have so increased that it has been necessary within the last year to limit materially the amount of total aid in proportion to building costs for which a church may be encouraged to apply. This is little short of a calamity in many cases, those, for example, where it is very difficult or impossible for a church to obtain local credit and where the people have already reached the limit of their own resources. But there is no alternative; we must either limit the proportion or cut off many worthy appeals entirely.

Lost Opportunities in Educational Centers

It is particularly distressing to be compelled to limit the applications for aid from churches located in the vicinity of standard colleges or great universities where thousands of young people gather from all parts of the various states and of the nation and where in most instances the local church is unable adequately to meet the needs of the situation thus presented. This is another

comparatively new problem presented to the Building Society similar in character to that presented by the growth of our large cities and the increasing need there. We ought to be able to appropriate two or three times as much in proportion to building cost in one of these educational centers as we would in an ordinary case, for reasons which are so manifest that any extended argument is unnecessary. Several of these important educational centers are pressing their claims upon the Society now with great urgency while the amounts we are able to appropriate are so pitifully small as compared with the needs and opportunities in such cases that it is disheartening to mention them. And here, again, we have a situation where it is impossible for the local church to raise large sums of money, either in cash contributions or through local borrowing. Nothing short of help far greater than we are at present able to offer can make possible what ought to be done in these cases. It is gratifying to note that we have been able to give timely, although inadequate, aid in several such cases recently, but our opportunities here are almost endless when thought of in relation to the far-reaching influence which may be exerted by churches properly located and adequately equipped in these vital centers of human life.

Parish and Community Houses

It is interesting to note how many churches are now providing a parish house as part of their equipment. All modern churches are incorporating this feature directly in their building plans and in many places where the main auditorium was erected some time ago the church is finding this single or one-room building insufficient for modern needs and is proceeding to erect a parish house in connection with the church building. In some cases the original church building is raised up and the basement completely rebuilt so as to provide facilities for the social and educational features of the work of the church and community. The Society has helped a goodly number of churches with such supplemental building operations in recent years. We often receive requests for plans of parish and community houses, either attached to and made part of the main building or as separate buildings. We should be glad to receive such plans or at least pictures of such buildings from churches able to furnish them. We might be able to pass them on to others to serve as suggestions. The growing interest in modern methods of religious education is making such equipment almost a necessity. Of course this applies just now more particularly to the city churches, but with some modifications and adaptations the country churches and churches in country towns need such facilities quite as much as do the city churches. The Society hopes some time to publish a booklet giving plans and pictures at least of good specimens of parish and community houses.

Protecting Property and Conserving Funds

An important feature of the work of this Society is that of protecting property and conserving funds; yet, strange as it may seem, we are criticised at this point more than at any other. Some are surprised when they find that we do not give money outright to any church. Our loans, both for churches and parsonages, are secured by mortgage. We do not charge interest on a parsonage loan and the same rule applies to a church loan where the amount is not over $2,500. In this way we may be said to be giving something outright, namely, the interest which would be paid on an ordinary commercial loan, but only in that sense do we actually give any money to churches. Our loan funds, church and parsonage, are thus revolving funds which, through the protection, conservation and care of the Building Society, go on endlessly and indefinitely doing good.

People often think and speak of our grant aid as a gift. But our grants are all secured by mortgage so that if the church is dissolved or ceases to be a Congregational Church in good standing the amount of the grant may be recovered and returned to our Treasury to be appropriated to some other church. The church, while in good standing, always has the privilege of paying off this grant at its face. The Society recovers a good deal each year in this way for its grant fund by collecting the full amount of the grant where churches are dissolving or changing denominational relationships.

There is here no thought or attempt on the part of the Society or of anyone to exalt property above liberty and the things of the spirit, but an earnest and honest effort to keep the funds contributed by the churches forever at work in line with the exact purpose for which those contributions were made.

Again, there is no attempt at what is sometimes called ecclesiastical control of the life of a church through control of its property. It will be observed that any church can at any time, while it is in good standing in our fellowship, pay off not only its loan but its grant and receive absolute release of the mortgage; and, of course, is then at liberty to do what any other Congregational Church may do with its own property. The question of the ecclesiastical standing of a church, so far as the Building Society is concerned, is always left with the Local Association and State Conference with which that church is affiliated.

We also cover in our grant mortgages money contributed toward the building of a church by friends or organizations beyond the normal limits of the parish of that church, unless the request is specifically made by the donors that this be not done. We do this on the ground that this money in such cases is always solicited solely for the purpose of erecting a building for a church of our order in some particular place and that it is only just and fair

that, should the conditions on which the money was solicited and given change so that it no longer would serve the intended purpose of the donor, it should then be recovered by the Society and appropriated to some other church where it would continue to serve that purpose. Here again the Society collects, conserves, and passes on for continued service thousands of dollars which would otherwise be dissipated or diverted from the original purpose. The Society does this on behalf of the churches and of the entire Congregational Fellowship.

When the officers of the Society are taking the necessary steps to conserve and secure these funds in this fashion, it is a great mistake for anyone to think of this as "red tape" or as the manifestation of a disposition to set property above spiritual things. Precisely the contrary is true. The officers are only doing their best to conserve every dollar contributed by the Congregational constituency and to keep it working in line with the spiritual purpose the donors had in mind when it was given and according to the wishes of our constituency as expressed through the Board of Directors and Executive Committee who have, in turn, been chosen by our entire Fellowship, attending in a representative capacity the Annual Meeting, especially the meeting held every two years in connection with the National Council.

Property Interests Subservient to Spiritual

We should not for a moment, however, think of the work of the Building Society as merely a matter of business, a matter of money and mortgages, brick and stone. We are deeply interested in the houses in which we live, the clothes we wear and the food we eat because all of these things are such vital factors concerning our very lives; so the work of the Building Society has a profoundly spiritual significance. What stories of real life come to us from these churches applying for financial assistance to secure proper equipment for the work of the Kingdom! In many cases it seems that the very life of the church depends upon what the Society is able to do just at a critical time. These buildings we help to erect will stand through the coming generations as centers of life and power. The human interest must always be the great, dominating, appealing thing about all of this work. These church buildings, meeting-houses and parsonages are, in fact, homes for the children of God, and only as we think of them in this way shall we find true interest in and inspiration for this work involving the giving of so much time, money, thought and energy.

Assisting Promotional and General Work

The activities of our Field Secretaries are of very great assistance and importance in all of this work. They are constantly called upon to confer with churches contemplating building operations and

are frequently of very great service in helping churches raise funds for the same and in advising concerning better standards of architecture. They also assist churches that are not applying to the Society for aid, thereby making such applications unnecessary or at least keeping the amount down to the minimum. They help aided churches to meet their loan obligations to the Society, thus keeping our revolving loan funds intact and making these funds available for new needs. They help us in recovering funds where churches are dissolving. We recover thousands of dollars each year in this way. Their work is, in short, of great value to the Society and to the entire denominational program. They are at the service of the churches in many ways. And we are all constantly, both at the home office and through our Field Secretaries, co-operating to the extent of our ability with our entire promotional program, all of our Secretaries holding themselves in readiness at anytime to speak anywhere in behalf of the same. We strive to make our own particular work distinct, clear and strong precisely because it is a vital part of the total great work in which we are all engaged.

The Passing of Dr. Richards and Mrs. Taintor

On February 16, 1925, in the very midst of his busy life, Dr. Charles H. Richards, who for more than a quarter of a century had been officially connected with the life and work of the Society, responded to the call to come up higher. Human words can express only inadequately our sense of loss and bereavement. The service he rendered the Society cannot easily be estimated. We loved him as a father, friend and brother and his life will abide as a strong influence and a gentle benediction through all the coming years. On December 17, 1924, Mrs. Augusta Billings Taintor died as a result of an accident on the streets of New York a few days before, and for which she was in no way responsible. She died in the midst of her work. For many years she had devoted her life to increasing our Parsonage Loan Fund through personal appeals and countless inspiring public addresses all over the land. Some of her most valuable work, especially in the matter of legacies for the Society, was done in the very last years of her life. She was instrumental in making possible parsonage homes for multitudes of our ministers and their families. It is hoped that The Memorial Parsonage Loan Fund established by the Society in her memory may grow to proportions worthy of her consecrated life and work. Brief memorial booklets in memory of both Dr. Richards and Mrs. Taintor have been published by the Society for general distribution. "They rest from their labors, but their works do follow them."

"Servant of God well done.
Praise be thy new employ,
The battle fought, the victory won,
Enter thy Master's joy."

III. THE CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The most insistent call to Congregationalism today is to meet with adequate service its Sunday School Extension opportunity. The most commanding necessity of our time is a recognition of the wide open avenues of approach to childhood and youth. The development of thousands of Sunday School opportunities already discovered and awaiting action, is the task which constantly confronts us.

The past two years in our Sunday School Extension activities have marked a forward movement, steady united effort, and far-reaching plans inaugurated. Words cannot express the disappointment caused by so much being left undone because of financial limitations. Appreciation of what has been accomplished cannot be too keen. Reviewing the biennium during which imperative calls for service were faced which could not entirely be ignored, lack of income was challenged by a surplus of missionary opportunity and consecrated workers who did not fail.

A part of the enlarged program of service definitely planned for, was carried out. Need was met with the fullest response possible. Expectancy was not entirely disappointed. The giving of their best in purpose and service was in evidence on the part of the workers, as daily they touched lives on the highways and byways of their great parishes in many states.

In 1918 the National Council committed to the care of the new Society, our Sunday School Extension work, stating that "its mission is the pursuit of missionary and educational purposes, with special relation to establishing, aiding and promoting Sunday Schools and kindred institutions, either directly or through other organizations having similar objects." Each year the Society has shared in Christ's coronation of childhood. It has helped the youth within its reach. It has shared in values that we must conserve. It has maintained that for the advancement of the Kingdom, and for anything like adequate growth in our Congregational fellowship, much pioneer Sunday School work is needed. Moreover, to be fully effective it must be accompanied with the best educational methods.

Again throughout a period of two years, the underlying motive has been, not how big, but how valuable. Hence actual increase in numbers means statistics that are vital; results that represent self-forgetting service; a ministering to the needs of an everyday world; the high privilege of being engaged in discovering the wide ranges of human needs; using the forces fundamental to service. It was in this spirit that one of our workers wrote, "There are opportunities around here, if we can have the patience that is necessary in the creation of souls."

The extension of the foundation work of Congregationalism being our mission, our program is four-fold in its outreach. First: The organization of the Mission Sunday School on the frontier that

never ends. Second: Aiding needy Sunday Schools in securing Lesson Study literature. Third: Co-operation in the development of Religious Educational work. Fourth: The winning of our young people to Christian Life Service. Carrying out this program calls for direct missionary responsibility in three-fourths of the territory of the United States, and co-operation in all Sunday School Extension work throughout the entire country.

Administration

Everything making for economy of time and money has been considered. The General Secretary in his three-fold capacity has cared for matters entering into the activities of the societies united under the plan of work included in the Church Extension Boards. This has definitely related the Sunday School Extension work to that of the Home Missionary Society and the Church Building Society.

The Treasury Department has functioned in such a way as to make possible large unification in dealing with financial interests. Moreover it represents our share in a service that stands for something greater than money received and expended. It is the link that connects us with the giving of Congregationalism and the meeting of missionary need.

The Extension Secretary has devoted a large amount of time to field service in addition to carrying the varied executive responsibilities related to a country-wide program. These have included extensive correspondence, not only with the extension force, but with Home Missionary workers where there are no commissioned helpers; co-operation with representatives of constituent states, and close working relations with the secretaries and field representatives of the Congregational Education Society, in promoting the highest standards of efficiency in our Church and Mission Schools. Service has also included the selection and supervision of the Student Summer Service groups, and the preparation of, or responsibility for, promotional and missionary literature.

Financing the Program

The total received during the two years amounted to $164,428.08 of which $134,583.60 came through the apportionment. Gifts have varied from fifty cents from one who gave out of her poverty, to the larger sums from churches and individuals who also shared in that which giving for others means. Remittances represent money humanized. Money is the apportionment coming in from those who believe in what we are doing. The checks from the treasurer's office mean that the apportionment is going out to the frontiers of service. Increase from an income of $36,202.56 in 1918 to $82,491.52 in 1924, marks a vital interest in what we stand for, and yet Congregationalism is giving through the apportionment for its pioneer Sunday School work only eight cents per member a year. Even so, it means something worthwhile to make a small income reach in a large way

the boys and girls and young people of our country. It is encouraging therefore to be able to record that, including the expenses of the Executive Committee and Board of Directors, the cost of administration is less than ten per cent. of the entire income.

Field Service

Our National, District and State Extension Workers number forty-nine and are classified as follows:

National Officers—4
- General Secretary—Church Extension Boards
- Extension Secretary—Full-time service
- Treasurer—Church Extension Boards
- Assistant Treasurer—Church Extension Boards

Directors of Departments—4
- City—Joint with C. H. M. S. and C. C. B. S.
- Rural—Joint with C. H. M. S.
- Foreign-speaking—Joint with C. H. M. S.
- Negro Work North—Joint with C. H. M. S.

Superintendents and Extension Workers—41
- Joint with C. H. M. S.—25
- Joint with Washington Conference—2
- Joint with Kansas Conference—1
- Full-time Extension Workers—13.

Follow these workers as they face the high privilege of being engaged in such a task as comes to them. Visualize them as during two years 220 new Mission Sunday Schools have been organized; 2,536 churches, Sunday Schools and preaching points visited; 1,561 conventions, institutes and group conferences shared in; nearly 7,000 sermons, Sunday School addresses and other messages delivered, with mileage figures reaching over 900,000. How beautiful the message of one of the number no longer able to engage in active service: "So I think of you today. May there come a great dominant incentive for a higher and holier Christian experience. May you tune in with the great Infinite and hear the voice of the Divine Christ, calling you with matchless winsomeness to a life of unselfish service and tender ministry."

On the Trail of the Worker

Follow the extension workers into the far reaches of the Rocky Mountain regions; the prairies of the Middle West; the growing Southwest, the Far West, all still the land of the pioneer. Go with them into the frontiers everywhere, city, rural, American and foreign-speaking centers. Pass into the midst of the cotton-spindles, looms, smokestacks and mines. Here people from many lands are drawn together by the urge of earning a living, but who need leadership in the wonderful way of a more abundant life.

In the smoke and grime of one industrial center in the Mid-west, where people of seventeen nations toil together, a community church seeks to lead in the Way of Life. The pastor was aided through the strenuous summer months by a Student Extension Worker for special friendly service among the children and young people. This is representative of service done with people of twenty nationalities in nearly 300 groups throughout our country under Congregational leadership. Eleven of the college students in summer service during 1924 and 1925 served in such centers, and twelve of our Extension Workers are making special adventures in inter-racial brotherhood.

The Mission Sunday School

From one of our greatest missionary districts came the message, "The Congregational Mission Sunday School is often the only agency that keeps alive the religious faith and hope of the people." The Religious Education Survey taken a few years ago reported that two-thirds of the children and youth in the United States were not in attendance on any school of religious education; that there were 53,400,000 men, women and children in our land still unreached by the church; that seven out of ten children were not enrolled in any Sunday School. Of the 27,000,000 children and youth, nominally Protestant, who are receiving no definite religious training, Congregationalism is responsible on the basis of proportionate membership, for 1,375,000. Each year we are organizing 100 new Sunday Schools, but we are facing the fact that of the large number representing our Congregational responsibility, we are reaching only a very small number. We must have larger financial resources in order to meet even emergency needs.

Lesson Study Literature

For newly organized and other needy schools, 287 grants of literature were made in thirty-five states at a cost of $3,276.50. At least $5,000 should be available each year to meet the needs of pioneer communities where financial conditions make impossible the cost of our Pilgrim Press literature. We should also be pioneers in introducing to other schools, using largely for the sake of economy a lower grade of lesson material, better Church School literature, more in accord with the spirit of Congregationalism both in content and printed form.

In certain rural sections, numbered by thousands, where regular Sunday School work cannot be carried on because of the long, hard winters, distances from homes and centers, home study groups are possible. In one such piece of territory in South Dakota, the Society is interested to the extent of investing $100 a year in this way, which pays large dividends in its touch on human lives and linking up families with the Christian life and Church. We ought to get behind 200 such pieces of service, costing from $10 to $100 a year.

The most we can put into such work is $500. Not less than $5,000 should be spent.

Winning Young People to Christian Life Service

1. Young People's Christian Life Conferences. Over 300 selected young people in six states in which no Congregational summer or other conferences have been held before, have been gathered in their first two series of Christian Life Conferences. Thinking was directed to the great things centering in Christian experiences; Prayer, the Bible, the Church, Life Purposes, Christian Friendships and Service. We should take the lead in a larger way in such pioneering in missionary territory.

2. Student Summer Service. As a means of normal, practical recruiting for Christian Life Service, groups of our college young people are commissioned each summer. During the summers of 1924 and 1925, 104 such young folks were sent out. During the five years since this phase of our Sunday School Extension work has been a definite part of the program, 195 young people have been appointed, forty-four of whom are sons and daughters of the parsonage. Eighty educational institutions were represented, and thirty-three states shared in the service. Fifty-three of the young men have gone on record as expecting to enter the ministry of the home or foreign field, and many of the young women are preparing for a life of service that will count in a big way. Five of the girls equipped educationally, have been appointed as full-time Extension Workers, and at least five more should be commissioned for such service.

The Children's Day Service

We are easily in the first rank as regards the quality of this service. By general consent nothing equals it in missionary interest, religious educational values, literary merit and printed form. The service for 1924, "The Church and the Children," was prepared by Miss Elizabeth Colson, and that of 1925, "Our Lamp of Life," by Miss Mary Jenness. The total circulation reached nearly 250,000. The financial results are not nearly as large as formerly, as almost 2,000 Church Schools are enrolled as "World Service Schools," and are thereby entitled to the service without taking a special offering. The value of the service rendered in promoting missionary and religious educational interest is unquestioned, and the apportionment is stimulated very helpfully.

Church and Mission Schools

The net gain in Sunday School enrollment for the biennium is 7,811. Independent Mission Schools showed a net increase of 5,526 with 920 organizations and a total membership of 37,905. These are

all under the general supervision of our Extension Workers. The net gain in the missionary territory and constituent states was 11,795.

As We Look Ahead

Facing the rapidly expanding interests of the homeland, increasing demands of city, village and rural life call for larger investments of men and women, and the money which represents consecrated power. These are momentous days in the history of American Congregationalism in its relation to the entire Christian program. We need to fit ourselves for more effective service. If our Congregational fellowship at large could only be made to understand! Ours is a sacred investment that we can only save by investing more. These words bring their message to us: "Jesus trusted God enough to go to the Cross. He was so happy because He was so sure." We can go forward in just such a spirit. Our larger plans should be carried out because they represent life needs. As we face all they call for, we can be happy because we are sure The larger things will come if we give ourselves in purpose and service.

IV. COMPARATIVE FINANCIAL STATEMENT

1. The Congregational Home Missionary Society

Year ending March 31st

Receipts

	1922-23	1923-24	1924-25
Contributions	$202,038.01	$215,347.25	$207,814.54
Legacies, Matured Gifts	120,000.00	95,289.09	102,765.62
Income from Investments	48,470.28	85,686.52	95,995.28
Total	$370,508.29	$396,322.86	$406,575.44

Disbursements

Missionary Labor	$297,523.16	$315,293.48	$326,892.63
Administration	38,106.32	38,823.27	38,441.28
General Expenses	12,435.82	14,635.18	13,725.68
Publications	11,836.40	10,051.84	11,159.17
Sundry Items	10,718.72	17,245.24	16,343.52
Total	$370,620.42	$396,049.01	$406,562.28
Permanent Funds	$1,413,769.64	$2,179.848.32	$2,459,604.58

2. The Congregational Church Building Society

For Fiscal Years as Listed Below

	1922 Ending Dec. 31	1923 Ending Dec. 31	1924-25 15 months ending March 31, 1925
Receipts			
1. Current ("New Money")			
Contributions	$188,268.81	$194,263.30	$268,338.03
Legacies	113,957.04	45,746.38	41,361.66
Interest	37,168.39	47,207.77	121,888.39
Sundry	3,532.58	6,419.09	
2. Revolving Funds ("Old Money")			
Repayments of Loans	182,271.00	182,197.42	240,832.63
Repayments of Grants	37,498.96	34,587.73	28,834.10
Sales Abandoned Property	26,046.62	14,028.78	19,672.12
	$588,743.40	$524,450.47	$720,926.93
Disbursements			
Administration and Promotion	$ 64,286.02	$ 72,989.28	$ 88,876.32
Church and Parsonage Aid	343,485.67	457,109.30	702,531.61
Sundry Items	12,314.05	4,120.68	5,130.80
	$420,085.74	$534,219.26	$796,538.73
Permanent Funds	$296,197.52	$863,979.71	$1,181,372.51

3. The Congregational Sunday School Extension Society

Receipts

	1922	1923	15 Months 1924-1925
Apportionment Receipts	$65,081.49	$67,734.49	$88,851.98
Legacies	8,948.35	9,897.54	12,547.06
Interest and Dividends	1,475.19	3,044.53	3,350.27
	$75,505.03	$80,676.56	$104,749.31

Disbursements

Missionary Service	$60,690.69	$65,895.44	$80,944.39
Administration	6,384.49	7,610.63	10,020.38
Promotion and Publicity	5,173.34	6,502.55	6,709.43
Home Office Expenses	6,284.32	6,418.81	7,697.93
Sundry Items	73.17	109.17	172.50
	$78,606.01	$87,796.60	$105,544.63
Permanent Funds	$31,500.00	$27,760.00	$28,112.50

REPORT OF THE CONGREGATIONAL EDUCATION SOCIETY

Organization and Work

The Education Society is a service organization. Its work differs from that of the missionary boards in that it does not conduct churches, schools, or missions. It does no direct religious educational work on the field. Its task is that of helping the state and local church forces to organize and develop for themselves the best possible program of educational work, discovering and making available to the churches materials, plans, and methods that have proved successful.

The Society is organized into departments, each with its special secretary and committee of the Board of Directors, the members of these committees being chosen with reference to their technical training, experience, and other special qualifications for the service to be rendered.

It is the task of these departments to collect and organize the best materials and methods of work in their respective fields and, co-operatively, to develop a comprehensive and unified program of religious education, adapted to the needs of children, young people, and adults, and taking account of the influence and resources of the varied agencies that touch the growing life of the child.

In this service the Education Society and the Publishing Society are partners, under the same Board of Directors: the Publishing Society being responsible for the creation and publishing of texts and similar materials, the Education Society for the development and promotion of educational policies and programs.

The responsibility for promotion falls chiefly upon the Field Work Department with its eight district secretaries whose task it is to carry the entire program of the Society to the state and local forces of the country. These district offices are clearing houses for religious educational information and the secretaries themselves endeavor, with insufficient help, to meet the needs of their extensive districts for counsel and leadership.

Developments during the Biennium

The two years since the last National Council have been marked by steady growth. Increasing conviction of the fundamental importance of religious education in the life and work of the church has led to larger demands for service. These demands the Society has met, so far as possible, with no increase in secretarial forces or in financial support. The staff has, in fact, been depleted during the last year, so that we close the biennium with two less members than at the beginning.

Early in the summer of 1924, Dr. Arthur E. Holt who, since 1919 had been Secretary of the Social Service Department, resigned to accept the Professorship of Social Ethics in Chicago Theological

Seminary. This resignation was accepted with deep regret and with high appreciation of the value of Dr. Holt's services to the Society and to the cause of social service throughout the denomination. The vacancy thus created was filled by the election of Rev. Hubert C. Herring, June 14, 1924.

Also in the summer of 1924, Rev. Frank M. Sheldon, under whose leadership as General Secretary the Society has made marked progress during the last ten years, resigned to accept the pastorate of Pilgrim Congregational Church, in Oklahoma City, Oklahoma, leaving for his new post September 1st. In accepting this resignation the Directors appointed a committee to express their appreciation of Dr. Sheldon's services in a resolution, published in *The Congregationalist*, September 4, 1924. Rev. Herbert W. Gates was elected Acting-General Secretary and has since held this position in addition to his duties as Secretary of Missionary Education.

A third resignation was that of Mrs. Millacent P. Yarrow as Educational Associate. The work of this office, including leadership training and correspondence work has been carried through the past year by Rev. Erwin L. Shaver in addition to his duties as District Secretary of Northern New England.

As will be seen from the following detailed reports, each staff secretary is now responsible for at least two departments of work, and the Society is seriously under-manned as compared with similar organizations in other denominations.

Missionary Education

Secretary, Rev. Herbert W. Gates

The National Council, at its meeting in 1915, after careful study by the Commission on Missions, adopted a plan of missionary education under a single secretary, closely affiliated with the general educational program, and with equal relationship to both home and foreign missions. This was provided for by creating a department of missionary education in the Education Society, a policy which is in line with that of other leading denominations.

This department has made steady progress in the development of a unified plan of missionary education including the following named features.

1. The World Service Schools plan for church schools. Schools enrolling receive monthly programs prepared by the various Congregational missionary societies for use in the sessions of the school. Frequent bulletins of information and suggestion are issued and a growing correspondence with the leaders in these schools gives evidence of the value received. The plan has not only increased the support of our missionary enterprises, but, in many cases has given new life and interest to the entire work of the school. Slightly over 2,000 schools are now enrolled in this plan, and 1,184 Primary leaders and 1,003 Junior leaders are receiving graded materials suited to their respective departments.

2. Literature. The department has prepared a series of basic pamphlets setting forth the best plans and materials for different age groups, also various pamphlets and folders dealing with specific phases of missionary education. This literature is listed in the Joint Catalog of Literature, of which a copy will be sent on request.

3. Leader's Helps Service. Leaders of groups using the interdenominational mission study texts are furnished with a package of literature giving practical suggestions for teaching, references to literature, and illustrations bearing on the theme of the text drawn from our own fields of work. This helps to connect the interdenominational text with our Congregational enterprises.

4. Conferences and Institutes. The secretary is constantly meeting with more requests than can be granted for lack of time, to teach in summer conferences on missionary education.

5. Correspondence. Some of the most direct help is given to correspondents who send in to the department questions on specific problems. This correspondence has increased five-fold during the last five years.

6. Interdenominational Co-operation. The secretary of this department has an active share in the work of the Missionary Education Movement through which organization, together with the Council of Women for Home Missions and the Federation of Women's Foreign Missionary Societies, a large amount of co-operative work is done. Marked progress has been made toward a more thoroughly educational program and its closer integration in the general course of religious education.

Social Service

Secretary, Rev. Hubert C. Herring

This department furnishes material for use in stimulating the social conscience of our people. Its field covers the points of social strain, such as industrial welfare, racial good-will, community service, rural welfare, and international peace and justice.

Significant developments during the last two years:

1. The Women's Section, Miss Anna Estelle May, Secretary. This operates under the Women's Committee of the National Council Social Service Commission, of which Mrs. Lucius H. Thayer is chairman. It co-operates with other women's organizations in providing programs and outlines for study, gathering data on women's social work in different types of communities, and aiding with counsel leaders desiring help in this line of service. Miss May has had wide experience in this field, having handled more than a thousand cases of delinquent girls during the war, and combines the viewpoint of the social and the church worker.

2. Social and Industrial Conferences. These have been held principally in co-operation with the Federal Council Commission on Social Service. Denominational conferences have also been held in connection with four State and several Association meetings during the past year. The active co-operation of Mr. John Calder, Chairman of our Social Service Commission has been of great value in these conferences.

3. Social Service in the Local Church. Dr. Holt's book *Social Work in the Churches* has been widely used as a text for study and discussion groups. The department also counsels with church committees regarding local programs of community service.

4. Educational Material. In co-operation with other departments of the Education Society and the Publishing Society we are preparing and gathering study material for use in church groups. This material includes such as the Optional Discussion Courses in the *Adult Bible Class Magazine,* Library Loan Packages for discussion groups, Social Service material for use in various religious magazines of our own and other denominations, and textbooks, of which *Christian Ideals in Industry* by F. E. Johnson and Arthur E. Holt, is an example.

5. Contributions to Current Social Literature. Dr. Holt and Mr. Herring have both contributed considerable material which has appeared in *The Congregationalist, The Christian Century,* and other religious journals.

6. Young People's Work. A feature of the social service work which is growing in importance is through the contacts of its secretaries with student and young people's groups in colleges and at conferences. Probably no portion of our constituency is more alert and eager for guidance on social questions.

7. Information Service. In co-operation with the Information Bureau of the Federal Council Commission the department is making contacts with various social agencies with a view to securing and furnishing to our constituency trustworthy data with reference to currrent issues.

Men's Work

Secretary, Rev. Hubert C. Herring

There is need of an organized department of Adult Work with a full-time secretary, but for the present this has been assigned to the Social Service Department. The Secretary serves also as Executive Secretary of the Commission on Men's Work of the National Council. The work has consisted largely of distributing information, through bulletins and pamphlets, upon the best methods and successful plans for men's work in the churches. The bulletins prepared by Dr. Holt and Mr. Charles A. Butts giving detailed information for different types of churches are of great value and are still available. These are listed in the Joint Catalog of Literature.

Student Life

Secretary, Rev. Harry T. Stock

1. University Pastorates. During the past year the Society aided in the support of 38 student pastors in 27 states. The number of students of Congregational affiliations reached through this work is about 20,000 annually.

There are three main types of university situations.

(1) The large university with from 500 to 1,000 Congregational students. Here we usually have a full-time worker devoting all his energies to student activities, doing no preaching himself. In some cases the minister prefers to make his own student contacts, employing assistants to aid in the parish work.

(2) The smaller university with from 100 to 500 Congregational students. The Society aids the churches in these places to secure a high type of preacher who will appeal to students.

(3) Places where three or four denominations employ a single worker in a union enterprise to work with the students of their respective faiths. This worker acts as associate pastor to the local church or churches. The Society is co-operating at nine such points of which perhaps the most unique is East Lansing, Michigan, where four denominations have contributed $100,000 to build a union church and four boards of education employ a competent staff to care for community and campus needs. Another example of the same type of co-operation is at Durham, N. H.

The work of the University pastorate is varied and must always be built upon the local situation. Four phases may be mentioned.

(1) Emphasis upon the Sunday morning service and the habit of church attendance, meeting the spiritual needs of students through social Christian worship.

(2) The school of religion with high-grade courses in Bible, psychology of religion, Christian ethics, sociology, etc.

(3) Discussion groups with students, helping them to face the issues of life from a Christian standpoint. These groups are held in the church, or with pastoral leadership in fraternity houses.

(4) The pastoral relationship: comradeship with students during the week on the campus and in the pastor's study.

2. Educational evangelism. Visits to colleges by Congregational leaders, presenting a series of addresses upon related subjects for three or four days. The department is ready to provide such service for colleges desiring it.

An important phase of this work is the visits to state universities by teams representing several denominations, with the purpose of helping students to regard life as an opportunity for Christian service, vocational or otherwise.

3. Student Aid. About $10,000 a year is distributed to some 140 students who are preparing for the ministry and allied callings, on the basis of a grant or loan. This enables many students to complete their course who would otherwise leave college for financial reasons. More funds are needed to aid students in real need. Our allotment is far below that of other denominations in cases of emergency.

4. Recruiting. Three months are chiefly used; public addresses, personal interviews, and discussion or study courses. The Society seeks to impress local groups with the necessity of providing for an intelligent study of vocational choice in the curriculum of the church school class or society. A very important follow-up work has been developed. The department has the names of 2,000 young people who have some interest in full-time service. These receive a bulletin of information every two months and a personal letter about once a year. Each year the names of seniors in college who are contemplating full-time service are sent to Congregational seminaries.

Young People's Work

Secretary, Rev. Harry T. Stock

Progress has been made during the last two years along the following lines.

1. The department has become known as a source of helpful suggestions for leaders in young people's work. Prior to October 1923 there was no such department. There are now 5,000 leaders of young people on the mailing list of the department.

2. Regular service provided for the young people of our churches:

(a) Free quarterly bulletins of suggestions and information.
(b) Occasional special bulletins on particular topics.
(c) Three sets of material weekly in *The Wellspring:* suggestions and discussion subjects on the Senior C. E. Topic, optional discussion topics and outlines, a service of worship for young people's groups.

3. Co-operation between agencies for young people's work has been advanced and much friction and competition eliminated. The secretary of this department is an officer of the Interdenominational Young People's Commission and of the Young People's Section of the International Council of Religious Education, which now meet at the same place and time.

4. Summer Conferences. Thirty-two Congregational Young People's conferences will be held in 1925, with some 4,000 young people receiving inspiration and instruction thereby. These conferences are developing systematic courses in Bible study, world service, church work, religious education, personal problems, and social issues.

Field Work Department

This department is under the general supervision of the Acting-General Secretary. Its work includes that of correlating the contributions of the various special departments and developing educational policies and a comprehensive and unified program of religious education. The important task of leadership training is now cared for by this department. This includes a large amount of correspondence study and accrediting work done in local groups.

The field secretaries, whose work of promotion has been described at the beginning of this report, carry a large responsibility, the extent of which may be indicated by the following list of officers and the districts served by each.

Rev. Erwin L. Shaver, Boston, Mass. Northern New England District: 5 states, 1,296 churches.

Rev. George R. Andrews, New York City. North Atlantic District: 8 states, 786 churches.

Rev. Charles L. Fisk, Cleveland, Ohio. Ohio & South Atlantic District: 10 states, 658 churches.

Rev. Robert W. Gammon, Chicago, Ill. Central District: 5 states, 1,041 churches.

Rev. John C. Prince, Topeka, Kansas. South Central District: 5 states, 253 churches. (Mr. Prince has just been transferred to Northern California.)

Rev. Charles G. Murphy, Lincoln, Nebraska. Nebraska and South Dakota, 393 churches.

Rev. Franklin J. Estabrook, Denver, Colo. Western District: 9 states, 329 churches.

Rev. Fred Grey, Seattle, Wash. Northern Pacific District: 3 states, 207 churches.

Iowa, Southern California, and Michigan, each has its own educational director with whom the Society co-operates as with its own field secretaries.

Finance

The receipts of the Society for the year ending May 31, 1924 were $167,435.21. The expenditures for the same period were $178,426.21. The deficit for the year was $10,991, making the accumulated deficit at that date $25,751.75.

For the year ending May 31, 1925, the receipts of the Society were as follows: Contributions $116,557.80; Legacies $20,412.10; General invested funds $20,323.42. Other income $994.72. Total $158,288.04.

The expense for the same period was $189,137.42. This shows a deficit for the year of $30,849.38. Of this, $11,321.69 properly belongs to the previous year being an accumulated deficit on The Congregationalist which was not entered on our books until after June 1, 1924. The deficit, May 31, 1925, was: for the current year, $19,527.69; previous years, $25,751.75; total $45,279.59.

STATEMENT 1924-1925

Assets

Cash and accounts receivable		$ 12,819.59
Invested funds		418,452.24
		431,271.83
Deficit		45,279.59
		$476,551.27

Liabilities and Capital

Accounts payable		$ 2,725.30
Notes payable		31,000.00
Due C. P. S. for Congregationalist deficit		24,022.99
For special appropriation		350.74
Legacy reserve	$ 17,406.09	
Trust funds	401,046.15	
		418,452.24
		$476,551.27

The first task of the Society must be clearing off this deficit which stands in the way of further advance. There is urgent need for a full-time secretary of leadership training, one of the most important items in our work, also, for a secretary of adult work. The Directors of the Education Society would urge all friends who are interested in this fundamental task of Christian education to remember this Society not only with direct gifts, but with legacies and conditional gifts.

This brief outline of the Society's work has said little of various other important phases of activity, such as the co-operative promotional work of the denomination to which its national and field secretaries give considerable time, and the varied lines of interdenominational work in which they have an active share.

REPORT OF THE CONGREGATIONAL PUBLISHING SOCIETY

The Congregational Publishing Society is in a different relation to the denomination than any other society inasmuch as it is not a benevolent organization. It is regarded as a business organization, and is run on business principles, yet it cannot apply to its administration the full measure of one of the most fundamental principles of a business concern, that is, the principles of profit. It must be controlled by an educational as well as a business principle. This means that the educational service to the denomination may require that a publication be published at some loss whereas if this society were a commercial organization such a publication would be discontinued. These two principles are constantly in conflict but it is the purpose of the directors to keep such a balance between them that the Society will render its service to the denomination and at the same time come through the year with some profit. Unlike the benevolent societies also, if the Publishing Society incurs a deficit it cannot appeal to the denomination for funds. This is added reason why the business must be conducted along conservative lines.

The basic business of the Publishing Society is, of course, the publication of religious literature. This is the only reason for its existence. Its aim is to make this literature of distinctive quality, and to sell it at prices which will bring it within the range of all churches and schools. This work is distributed between three departments:

General Editorial Department
The Congregationalist Department
Business Department

THE EDITORIAL DEPARTMENT

The Editorial Department is the source of the religious educational literature for the denomination. A few years ago its task was simple—the publication of a Uniform system of lessons, a teachers' magazine, and two weekly papers, one for little children, and one for young people. Today its work is complex and highly specialized. Its corps of editors are experts, each in his or her field of child life, from the Beginners and Primary Department up through the Junior, the Intermediate and Senior, and the Adult. And the regular publications now include Uniform, Group and Graded Lesson courses for teachers and pupils, special courses for young people and adults, a monthly Adult Magazine, a monthly magazine for elementary teachers, and four weekly papers for children and young people, in addition to the publication of services and books of a religious or religious educational character.

Doubtless everyone will agree that there never was a more important and strategic time for the publication of the right kind of religious educational literature than now, when people's minds

are troubled by the controversy between Fundamentalist and Liberal, and when our young people are confused by the alleged conflict between science and religion. When earnest people feel that their Bible is being undermined and others, just as sincere, are beginning to think that the Bible has no place in our modern life, the importance of the right kind of religious literature cannot be over-estimated. It is the aim of the Editorial Department to keep its publications abreast with modern scientific and religious conclusions, teaching our children and young people so far as possible those things which they will not be obliged to unlearn when they take up their High School and College studies, and at the same time trying to present this truth constructively, not destructively; to build up and not tear down; to take nothing out without putting something better in its place.

It is our constant purpose to build a good foundation of religious truth into the lives of our children, and always to conserve the permanent values of the past. In doing this, we try to minister to all ages and types and conditions—to those who live in city and town and open country; to schools with few teachers and poor equipment, as well as those with a well trained teaching force and adequate facilities. Some of the newer and more significant of our publications along these lines are given below.

Periodicals

The first issue of the new *Adult Bible Class Magazine* was published in January, 1924. For seventeen years this had been a quarterly publication, with nearly all of its pages devoted to the International Uniform Lessons. The new monthly edition is planned in co-operation with the Social Service Department of the Congregational Education Society in order that it may carry the special suggestions of that department to the adult groups in our churches.

The Church School which had been published monthly for five years by a small group of denominations was discontinued with the issue of September, 1924, in view of the publication of the new *International Journal of Religious Education* issued under the auspices of the International Sunday School Council of Religious Education, representing over thirty-two denominations in Canada and the United States.

Co-operation with "The Congregationist"

Since January, 1924, this department has been co-operating with the editors of *The Congregationalist* in furnishing a few pages for one issue each month emphasizing various phases of religious education. The adults in our parishes are finally responsible for the religious education offered by the churches. To keep the outstanding problems in this field before the readers of *The Congregationalist* is the purpose of the co-operation between these two departments.

New Types of Publications

Christian Fellowship Among the Nations by Professor Jerome Davis and Rev. Roy B. Chamberlin is an example of a new type of discussion course for young people and adults. Following their publication in *The Adult Bible Class Magazine,* these courses have been published in more permanent text book form. The course on international relations bravely faces controversial questions and evades no issue of fundamental importance.

The Teaching Church by Dr. B. S. Winchester and Rev. Erwin L. Shaver, discussing religious educational problems which face the local church, is another course in the same series. Groups of teachers and those directing the educational work of the church will find this an especially stimulating series of discussions.

Another decided advance in the field of religious educational curricula is seen in *At School With the Great Teacher* by Jeanette E. Perkins. This book offers a unified Sunday and week-day program for children approximately eight years of age. The planners of this course disregarded all existing lessons. They were concerned only with eight-year-old John and Mary and their contemporaries. What could their church do with a possible opportunity of leading them, not one but two days a week, to their Master Teacher? A year was spent by the author and a special committee in planning, experimenting and revising. The result is a course of lessons which church-school teachers everywhere may use, somewhat as the original outlines were used, not slavishly, but as easily adaptable to the actual life needs of any group of normal eight-year-old children. Another course is now being developed in the same experimental way for older children.

The development of week-day work by the churches is also evident in a new publication of songs and games for children, *Song and Play For Children,* by Frances W. Danielson and Grace W. Conant. This offers abundant material for week-day use, and is a companion volume to "Songs for Little People," by the same authors.

Continuing Series of Lessons

The publication of three series of lessons (graded, group, uniform) for the church school goes on continuously. Just now six courses of the *International Graded Lessons,* courses for those from nine to fourteen years of age, are undergoing a thorough revision. The revised lessons will include suggestions for week-day sessions in addition to the Sunday work.

The *International Group Lessons* for primary and junior groups were published for the first time in January, 1924. On that date the International Lesson Committee discontinued the Uniform Lessons for primary and junior pupils, and substituted the new Group Lessons prepared especially for these ages. This policy was

adopted in response to urgent requests from the schools for some type of lesson better adapted to the younger grades than the old Uniform Lessons, and to meet the needs of those schools where, because of the lack of teachers or because of the small number of children, all the children of the primary age (or of junior age) must be taught in one or two "groups." Quarterly publications carrying the International Group Lessons for primary and junior departments have appeared regularly since January, 1924.

Quarterly publications carrying the *International Uniform Lessons* for all departments above the junior have been issued as formerly, including *The High School Quarterly, The Advanced Textbook, The Home Department Magazine,* and *The Pilgrim Teacher Quarterly.*

THE CONGREGATIONALIST DEPARTMENT

No change has been made in the status or personnel of *The Congregationalist* since the last National Council Meeting except that during the interval the Rev. Parris T. Farwell, for some years Literary Editor, has had to retire on account of ill health. Deep appreciation has been expressed by the Board and from many quarters of the constituency of Mr. Farwell's service. Arrangements have been made with the utilizing of outside help to take the oversight of the work Mr. Farwell was doing into the general Editorial Department.

The work of *The Congregationalist* continues much as it has in former years. From every quarter comes high commendation of the way in which the paper is expressing the spirit of our fellowship and endeavoring both to give leadership in the denomination, and to indicate the leadership that Congregationalists seek to give in national and international life. One of the greatest difficulties that confronts *The Congregationalist* or any organ of Congregationalism is that of being in essential harmony with the broad and intense movements for thought and life in the Congregational fellowship as a whole and at the same time winning the support of the wide variety of constituents who are not at certain points in sympathy with this broad or average attitude of Congregationalists. It is manifestly impossible to publish a paper that shall express at the same time the differing and conflicting opinions of various groups. Under these circumstances it is essential that Congregationalists who believe in the breadth and freedom of our fellowship should support the paper in a large spirit of tolerance, and that the paper itself should strive to recognize and interpret the variety of our life and experience. In the serving of such a varied constituency it is impossible to appeal equally to all, and it would be fatal to pursue the policy of seeking to please everybody. The only sound policy is that of seeking with honesty, courtesy, and impartiality to express the truth as the editors see it; seeking at the same time, as far as

possible, to subject personal opinions and reactions to the consciousness of the fellowship as a whole and to the ideals that have found expression in our common life. That this has been done with at least a measure of success seems evidenced in the approval of many discerning critics. Dean Charles R. Brown of Yale recently said, "I read eight religious weeklies and *The Congregationalist* is the best of them all." We cannot hope that all our constituency would take so favorable a view but in such words there is at least considerable encouragement for the performance of a difficult task which the editors, perhaps above all others, recognize can never be done with full satisfaction.

In common with other religious weeklies we deplore a lack of growth in the subscription list. Possibly in the years during which most weeklies, both religious and secular, have been facing a serious loss in subscriptions it has been something to hold our own, and it may interest Congregationalists to know that by newspaper men the present subscription list of *The Congregationalist* is considered exceedingly high. It should be recognized that the number of readers represented is several times the number of subscribers. In many instances not only is *The Congregationalist* read by the members of one family but it is passed on from family to family. In many cases we have discovered that Congregationalists whose names would naturally appear on our lists share the paper with other subscribers. While this tends to weaken financial support we appreciate the fact that the main purpose of a religious weekly is to secure wide reading and public attention. We wish, however, that Congregationalists everywhere would realize that the whole situation of religious journalism is so vitally changed under conditions of enormously increased cost from the days when such papers were published at a profit that the religious weekly today needs financial support in much the same way as schools, colleges, missionary societies and all other agencies of Christian education and activity.

The problem of a possible merging of Congregational publications especially of the missionary papers with *The Congregationalist* has been carefully considered in the editorial group. In this matter it has seemed fitting that *The Congregationalist* should be ready to follow the will of the denomination rather than take the initiative. Any degree of merger might to some extent alter the historic character of *The Congregationalist* and provide new problems, but in the main should any change occur we should endeavor to preserve in general the form and spirit that seem strongly approved by our constituency as a whole both in the support of *The Congregationalist* through the long years of its history and in the strong assurance of many of its oldest friends and supporters that the paper was never better fulfilling its function. As in the past, however, the editorial group will be ready to give the best possible service that they can render no matter what the condition and arrangements under which the work has to be done.

The Congregationalist at all times welcomes any suggestions for its improvement though it should be remembered that expressions of individual preference have always to be considered in relation to the demands of the constituency as a whole.

THE BUSINESS DEPARTMENT

I. Comparative Financial Statement of the Congregational Publishing Society as at:

	March 1, 1921		March 1, 1925
Assets	$487,008.26		$505,062.52
Liabilities and Capital			
Liabilities			
Accounts Payable	$54,492.50	$53,790.54	
Notes Payable (National Shawmut Bank)	65,000.00	10,000.00	
Notes Payable			
W. E. Barton	18,500.00	6,500.00	
Meth. Bk. Concern	17,454.63		
E. P. Lawson	1,300.00		
Cleveland Folding Machine Co.	2,000.00		
Arnold Roberts Co.	7,165.16		
J. J. Arakelyan	58,000.00		
Total Liabilities	$223,912.29		$70,290.54
Deferred Income	42,921.15		47,639.00
Capital	220,174.82		387,132.98
Total Liabilities and Capital	$487,008.26		$505,062.52

Note: 1. In 1921 the limit of borrowing at the bank was reached.

2. Credit from other publishing houses was exhausted.

3. Appeal to church for aid in meeting deficit was possible.

4. Directors unable to provide funds even as an emergency measure to meet pressing current bills.

5. Demoralization of business departments due to cheap help, caused by lack of funds to employ high grade clerks.

Multitude of complaints from churches and Sunday Schools.

II. Causes of Financial Improvement.

1. Congregationalist Deficit assumed by Congregational Education Society.

At the meeting of the National Council, Los Angeles, June, 1921, it was

VOTED: That the financial support of *The Congregationalist* be maintained by the Congregational Education Society in continuance of the relation already provisionally made, and that the action of the Apportionment Committee in assigning one and one-half per cent. to the Education Society for this purpose be approved.

The amount assumed by the Congregational Education Society does not include overhead charge amounting to approximately $4,000.00 per year, which is borne by the Congregational Publishing Society.

Note: In these four years, 1921 to June 1, 1925, the amount received from the Congregational Education Society on account of

the Congregationalist is $41,744.15. This amount was to be paid by the Congregational Education Society from an expected revenue to that society from the churches through the one and one-half per cent. apportionment which was voted at Los Angeles. In four years, 1921 to June 1, 1925, the amount charged to Congregational Education Society out of the deficit is $87,718.73. The Congregational Publishing Society paid the Congregational Education Society $21,459.39 on February 29, 1924 for the amounts that the Congregational Education Society had previously paid on the *Pilgrim Elementary Teacher* and on *The Church School Magazine*. The Congregational Education Society owed the Congregational Publishing Society on June 1, 1925, $24,515.19.

2. Sale of Printing Plant, November, 1921.

Note: Operation of plant necessitated weekly cash payroll of approximately $2,000.00, also tied up Society's money in other operating expenses to the amount of approximately $17,000.00 per month. Heavier strain than Society's limited capital could stand.

Note: Plant sold as of November 1, 1921, for $104,909.68 to be paid as follows:

a. Cash at time of sale	$11,967.18
b. 6% notes of $3,245.21 each payable semi-annually until November 1, 1927	38,942.50
c. Assumption of annuity liability to Mr. Arakelyan payable $2,000 quarterly	54,000.00
	$104,909.68

Note: In these four years amounts received from sale of plant and applied to payment of our obligations in these years, $49,649.81, plus interest (Notes equal $22,716.47; annuity payments equal $26,933.34) and is the second big factor in reducing our liabilities.

Note: A clause in the terms of sale of the plant obliged the purchaser to pay the Congregational Publishing Society a certain sum in case Mr. Arakelyan died before December 1, 1924. From this source the Congregational Publishing Society is receiving $4,000.00 a year, which would not have accrued to us if the plant had not been sold. The total amount from this source will be $12,000.00 final payment November 1, 1927.

Note: In two more years the payments to us from the sale of the plant will be completed and there will be no more revenue from that source. Before that time we must pay all our obligations at the Bank and to W. E. Barton and build up a fair cash surplus to enable us to do business without strain.

3. Increased Prices of Our Publications.

To help meet our financial obligations the prices of our lesson helps were increased almost beyond what the churches will pay, and therefore, our prices are higher than those of other publishing houses.

Note: We have many protests against our prices. It is absolutely necessary to reduce them just as soon as our financial condition will allow us to do so. Cannot carry this schedule of prices without losing schools.

III. Cost of Congregationalist and Advance.

1. Purchase price of Congregationalist.

March 25, 1901, the Congregational Publishing Society gave eight notes amounting to $75,000.00 in payment for Congregationalist and Christian World, the first one due July 1, 1901, $10,000.00 and annually on that date until July 1, 1908, at which time $5,000.00 due. Interest at 4%, payable semi-annually.

2. Financial condition of Congregationalist at time of purchase:

Congregationalist	Receipts	Expenses
1895	$81,625.54	$71,281.46
1896	73,130.74	72,281.46
1897	69,351.29	68,968.07
1898	71,060.72	70,860.53
1899	68,456.73	70,573.01
1900	68,992.78	68,642.08
Counted Subscriptions, February, 1901	—	$20,630

Note: (1) The Congregationalist not a paying proposition when it was purchased in 1901.

(2) Reasons given for purchasing Congregationalist in 1901—

"There were two reasons for this action; the first a denominational one—that the leading Congregational paper, the oldest religious paper in the world, published at the birthplace and home of the denomination in this country, might not be lost to it as a historic, but still more as a living, organ or influence and expression of fellowship. The former proprietors, for reasons which they have stated, had determined to dispose of this property, and if the Society had not taken it, there was great danger that it would have gone out of the denomination. The second was a business reason—that the Directors and their advising friends believed that it was a profitable investment and would pay."

(3) That the Congregationalist was to be regarded as a denominational organ, and not the organ of the C. P. S., in which all Societies were to be interested. Report of 1901 states that—

"It seems unnecessary to assure all who are interested in the paper that it is not in any sense to be the organ of the Society. Our Missionary Department will sustain to it exactly the same relation as the other five societies."

(4) Note also that the Congregational Publishing Society did not initiate the movement to buy the paper. Report of 1901 states that—

"It is fair to say, first, that the Society was not on the lookout for such a purchase, but that the offer came to it endorsed by a body of influential Congregationalists, business men, who had looked into the value of the property enough to recommend to the Society a serious consideration of the matter."

3. Purchase Price of Advance—

The Advance was purchased Nov. 5, 1917, for $32,506.25.

(Notes	$27,500.00
Cash	4,500.00
Bill W. Va. Pulp & Paper Co.	506.25
	$32.506.25)

4. Deficits in Congregationalist since 1901—

Year Ending	Deficit
Feb. 28—1901-1905 ..... (Report of 1905 says—"The five years of ownership of the Congregationalist have been years of expenditure, rather than gain to the Society.")	
1905-1916 ..... (11 years—estimated deficit at $5,000 a year)	$55,000.00
1916	8,187.30
1917	7,470.49
1918	8,458.52
1919	25,838.27
1920	19,038.92
1921	24,408.75
1922	21,997.70
1923	25,738.29
1924	21,729.36
	$217,867.60
Add amount paid for Congregationalist.....	75,000.00
Add amount paid for Advance.....	32,506.25
	$325,373.85
Deduct estimated value of Congregationalist today.....	25,000.00
Total Deficit 1901-1924	$300,373.85

Note: Congregationalist deficit annually is now from $20,000.00 to $25,000.00 and will be as great in the future.

IV. Summary.

1. Four years ago the Congregational Publishing Society was almost insolvent. No appeal to churches for relief then or at any time is ever possible. Differs here from all the other Congregational Societies which can always appeal on benevolent or missionary grounds for financial help.

2. Three major factors which relieved financial strain on the Congregational Publishing Society were—(1) Relief from Congregationalist deficit. (2) Liquidation of capital in printing plant through sale and application of money received to liabilities. (3) Increase in prices of Periodicals brought increased revenue. Of these three factors the second (Liquidation of plant) will bring in no more money after 1927. The third factor (the increase in prices of periodicals) cannot be continued after this year. Therefore the first factor (relief from Congregationalist deficit) must be continued if the Congregational Publishing Society is to continue as a service organization for the denomination.

3. Clear that Congregationalist is too much of a load for any one organization to carry. Subsidy must be provided in some way that will not be a burden to any one of the Congregational Societies.

4. Principle of denominational responsibility for the Congregationalist was recognized by National Council at Columbus (1917) at the time of the purchase of the Advance, and again by the

National Council at Los Angeles (1921), when definite provision was made for the Congregationalist deficit by an increase in the apportionment percentage to the Congregational Education Society.

5. It is a question if we have a moral right to sink in one weekly denominational paper the profits made by the sale of publications to our children and young people. These profits should return to the schools in the form of better publications at lower prices and not be devoted to the deficit of an adult denominational weekly which is the acknowledged responsibility of the whole denomination and not of the Congregational Publishing Society or Congregational Education Society alone.

V. In solving this problem careful consideration should be given to the following alternatives:

(1) The proposal of the Committee of Twelve that the two missionary magazines and *The Congregationalist* be merged into one publication. If this were done provision for financing the merged magazine would take care of the financial problem of the Congregationalist.

(2) *The Congregationalist* to continue as a separate publication as now, but its deficit be proportionately distributed among the seven Societies.

(3) *The Congregationalist* be issued as a monthly magazine. This form of publication would be a pioneer in the field of religious journalism. If after careful consideration this plan seems to offer satisfactory service to the churches and homes, it would solve in large measure the financial problem of the present weekly publication.

REPORT OF THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

Interdenominational Progress

Since the last meeting of the National Council progress in the movement to safeguard the ministry has been one of the most notable features in the life of American Protestantism. New and far-reaching plans have been devised by leading denominations built around the central principle of the Annuity Fund for Congregational Ministers.

Some of these plans are attempting laudable results beyond the compass of the Annuity Fund, but involving a heavier burden upon the churches. Not all have retained rules which we have regarded as essential to success. Our experience, year by year, confirms the wisdom and effectiveness of our plans. We have no desire to make any change whatever in its fundamental propositions. It has the advantage of simplicity, security and strength. It is adaptable to a wide variety of conditions and is working out with noble equity to all members and with special care of those who have the lower salaries.

Membership

In the biennium 303 new members have been received. Membership, including annuitants, May 1, 1925: Expanded Plan, 636; Original Plan, 1,426; total, 2,062.

Financial Status

Assets May 1, 1925 were $1,902,890.92, an increase of $768,182.83 in two years. Including the Pilgrim Memorial Fund, the total assets are $6,871,273.29, an increase of $1,685,810.43 in two years. Cash receipts, 1923-1924, were $902,945.90, including $298,782.88 payments for annual dues and accrued liabilities; $137,072.74 income on investments; $397,000 from the distributable income of the Pilgrim Memorial Fund. Membership funds, May 1, 1925, aggregated $1,189,585.43.

While only securities of the highest grade have been purchased, those held by the Corporation for the National Council December 31, 1924 showed an appreciation, January 29, 1925, of $326,293 and those of the Annuity Fund, $89,492. In addition to this there was a Profit Reserve from the exchange and sale of securities of $103,770, the interest being added to the income of the Pilgrim Memorial Fund.

The Pilgrim Memorial Fund

Total number of subscriptions, excluding all cancellations, June 1, 1925, were 99,775, aggregating $6,203,079.33. Collections were

$5,297,716.51, an increase of $877,165.91 from June 1, 1923 to June 1, 1925. There still remain to be paid, in whole or in part, subscriptions aggregating $905,362.82.

There is presented herewith a table showing the quota for each state, the amount paid to June 1, 1925, and the subscriptions still outstanding. Practically all outstanding payments are either overdue, or have been extended by agreement with the subscribers.

It will be noticed that 12 states and territories have exceeded their quota in their payments. Most notable is the achievement of Connecticut which, with a quota of $660,000, has already paid $1,144,020.

In three states, South Dakota, Nebraska and Kansas, no general effort for the Pilgrim Memorial Fund could be made at the time subscriptions were being solicited 1919-1920, since these states had been canvassed in the interests of the Annuity Fund in the years immediately previous. Subscriptions for this purpose have been credited toward the quotas of these states and each of them has heartily recognized its moral obligation to take its full part in this great foundation fund, but up to the present time financial conditions made any campaign for subscriptions inopportune.

Unpaid Subscriptions

The amount of unpaid pledges causes great solicitude. Many subscribers have failed to respond to personal statements, or to any other approach which it has been possible to devise. Lists of delayed payments have been sent to the churches and where the church has co-operated loyally, notable results have been achieved. The expense of sending a personal representative to each community is prohibitive, although such special effort has been made in many of the cities and larger towns. In Michigan and Vermont the State Superintendent has definitely assumed responsibility for collecting the balance of delayed subscriptions. Such kind and effective co-operation will, it is hoped, be a precedent which may be followed in other states. The Fund must depend upon the good will of the subscriber and upon the churches. Doubtless a considerable share of these outstanding subscriptions will eventually be paid but delay in payment involves loss of income for the great and growing work of the Annuity Fund.

Legacies

The major opportunity of bringing the Pilgrim Memorial Fund to the objective designated by the National Council, $8,000,000, is through legacies and conditional gifts. From bequests already $44,121.30 has been received, chiefly in the year 1924. It is hoped that many have written the cause into their wills and that eventually the Fund will be greatly benefited thereby.

Conditional Gifts

Special emphasis is being given to conditional gifts. The conditional gift account of the Pilgrim Memorial Fund December 31, 1924, contained $33,520 and that of the Annuity Fund $18,600. Gifts maturing in the biennium added $5,128 to the Pilgrim Memorial Fund and $2,662 to the endowment of the Annuity Fund. A new form for such a gift to the Pilgrim Memorial Fund has recently been devised, which avoids entirely the legal complications which made an earlier form unattractive to givers. It is hoped in the coming biennium to make large progress at this point, particularly with the assistance of the Laymen's Advisory Committee.

Memorials

There is still opportunity to make memorial gifts through the Pilgrim Memorial Fund. More than 200 such memorials have been established, varying in amount from $1,000 to $100,000. A booklet setting forth these gifts has been deferred until the general subscriptions to the Pilgrim Memorial Fund should be concluded. It will probably be printed during the next biennium.

Promotion of Membership

The Annuity Fund makes no effort to construct elaborate machinery for the promotion of membership. In addition to the extensive correspondence by the executive force directly with the ministers, the Fund has the loyal co-operation of the State Superintendents and Secretaries who carry upon their hearts continually the welfare of all who serve the churches within their several states. They are most effective allies and their service has been peculiarly opportune, generous and efficient. The meeting of the National Council presents a fine opportunity for personal interviews and the Annuity Fund will maintain a consultation room throughout the session. On certain days the Actuary will be present in addition to other executive officers.

Credits from the Pilgrim Memorial Fund

The Pilgrim Memorial Fund has furnished from its income directly for annuities, December, 1920, to December, 1924, $651,-741.09 and in the pro rata division $127,388.00 has been assigned to the Expanded Plan and $524,353.09 to the Original Plan.

In the Original Plan the credit passes directly to the Contingent Reserve and helps to provide four-fifths of the annuity payable under this plan. The amount assigned to the Expanded Plan is distributed in the form of annual credits to the individual members toward the annual dues. This has risen from $61.41 in 1922 to $86 in 1925 and it will be maintained at that point if the Pilgrim Memorial Fund shall have steady increment through the

payment of subscriptions and generous additions through conditional gifts and legacies.

It should be noted that the credit in 1925 paid ninety per cent. of the dues for ministers on salaries of approximately $1,600, sixty per cent. of the dues for those on salaries of $2,400, and fifty per cent. of the dues for those on salaries of $2,800. The working of this plan has brought forth the highest commendation in interdenominational discussions.

The Share of the Local Church in the Annual Dues

More than 500 churches and all the missionary boards are now assuming at least one-half of the dues in the Annuity Fund for ministers in their service. It is expected that eventually all forward-looking churches will take such action. When we note that 99 per cent. of the Episcopal churches pay each year an assessment equivalent to 7½ per cent. of the rector's salary, we can but wonder that our Congregational churches have been so slow in meeting this modest requirement of the Annuity Fund. The new plans of other denominations make far larger requirement of the churches. The failure of the local church to assume its share has, in many cases, kept worthy ministers from participating in the privileges of the Fund.

Growing Number of Annuitants

The course of the Annuity Fund is following the projections of the Actuary in the rapidly increasing number of annuitants. There were 44 in 1921; 68 in 1922; 92 in 1923; 138 in 1924 and 160 June 1, 1925. Of these 90 are receiving old age annuities, 9 disability annuities, 60 widows' annuities and 1 an orphan's annuity. The same growth is shown in the payment of annuities. In 1921 the payments were $7,653.40; 1922, $19,646.33; 1923, $28,463.22; 1924, $43,298.09. The Fund is thus steadily and rapidly extending its ministries and taking on the provision for the age and disability of the ministers and the protection of their families.

Payment of Annuities under the Original Plan

The maximum annuity obtainable under the Original Plan (closed to new members December 31, 1921) is, on the basis of thirty years of service, $500, of which the minister provides one-fifth and the churches are expected to provide four-fifths. The annuity provided by the minister's annual dues, $100, is a contractual obligation of the Annuity Fund and is guaranteed and will be paid. The payment of the portion of the annuities expected from the churches is not a technical or legal obligation resting upon the Annuity Fund, since it has been understood from the beginning that this would be paid only as the churches furnished the means. It is, however, a moral obligation upon the denomination and was definitely so recognized by the National Council in 1921 and by

the Commission on Missions in 1922. A large share of the older men now in active service hold certificates under this plan and depend upon their fulfilment for safeguarding their age. Provision for these annuities is one of the most serious denominational responsibilities of the immediate future. They involve, within a few years, very large annual expenditures for which reserves should be steadily and adequately gathered.

Under the pro rata division of the income of the Pilgrim Memorial Fund, approximately 80 per cent. has been assigned to the Original Plan, since this represented the proportion of members in that plan. (Proportion now 70 per cent.) In spite of this, however, only one-half of the amount expected from the churches, $200 of the annuity at the maximum, can be paid at present from this source. To provide the other half ($200 at the maximum), the Annuity Fund was put upon the apportionment in 1921 for a small designation and the payment of the annuities at the full rate of $500 began January 1, 1922.

Up to 1925 this has provided for the payment of these annuities but beginning with this year it becomes inadequate, since the annuitants increase rapidly. For 1926 the Commission on Missions recommends that the apportionment should be 2 per cent. but even this will be insufficient unless large additional sources of income shall be developed.

The projection of the Actuary in 1922 showed that a minimum of $50,000 per year from that date would be needed. The average returns have been less than $20,000. There is, therefore, a very considerable gap in the reserves to be filled up, in addition to the receipts that will be forthcoming in the years that follow.

While the Annuity Fund has now its place on the apportionment schedule of every state, the designation often is not carried through the benevolent budget adopted by the individual church, particularly in the smaller churches. By the end of 1925 the Supplementary Fund will be approximately $135,000 below the projection of the Actuary. Effort is being made to secure this in personal subscriptions. The plan is that an individual will, for a year, take the amount necessary to complete an annuity for one or more ministers or widows; that in three years we may bring the reserves up to the level of the projection made in 1922 and that from that time forth the Pilgrim Memorial Fund and the supplement through the apportionment will equal the need. The attention of the members of the National Council is earnestly called to the necessity of adequate provision at this point, if an exceedingly difficult situation in the near future is to be avoided.

Term Protection Certificate

A Term Protection Certificate was designed to afford protection for the family of any member in case of his death during the early years of his payment for an old-age annuity. The plan

was set up in detail but cannot be put in operation until at least a hundred applications are received. Comparatively few have been made. Until membership under the Expanded Plan is much greater, the required number will probably not be reached. Any who desire this protection are invited to make tentative application therefor. Meanwhile, young men are advised in the early years of their membership to carry a modest amount of life insurance. The Actuary gives counsel to those who desire his aid.

Enlarging the Annuity

The tendency noted in the last report to increase the annuity by special deposits for that purpose has been one of the marked features of the biennium. May 1, 1925, $64,703.98 had been paid for this purpose. The advantage of these deposits is that an annuity gives the utmost income available upon a given sum for the protection of age or disability.

Plan for Unordained Missionaries and Other Workers

In accordance with the suggestion of the Commission on Missions that missionary societies should secure the assistance of the Annuity Fund in working out a plan for unordained missionaries, an outline has been formulated covering various classes and sent to the missionary societies for their consideration. A detailed plan has been completed for the Church Extension Boards in conference with their business committee and General Secretary, giving a basis for pensions for certain officials, and this was unanimously adopted by the Directors January 21, 1925.

The division of the plan applicable to unordained missionaries whose service parallels that of the ministry, such as medical missionaries, teachers of mission schools, etc., has been the basis of extended conferences with representatives of the American Board and the three Women's Boards. The plan, now completed and approved, follows closely that for the ministry and yields for the unordained missionary results similar to those provided for ordained men. The overture of the Prudential Committee of the American Board to the Trustees of the Annuity Fund and the requested action of the National Council thereon, should be noted at the end of the report.

A comprehensive plan which shall include all in the employ of our missionary boards, with opportunity for the protection of the age or disability of lay workers in the employ of the local churches, has also been outlined.

All our missionary societies are, in a true sense, business enterprises. Their effectiveness and strength depend not only upon those who go forth to preach, or to teach, but upon those who day by day care for the financial trusts which are committed to their keeping and who, in various ways, make sure that expenditures

accord with sound business principles and that the offerings of the churches are conserved and employed with business economy and efficiency. It is manifestly unethical to use the lifetime service of a treasurer, or a bookkeeper, or an office assistant, to promote the extension of the Kingdom of God and to leave this servant of the churches with age unguarded. The provision, moreover, for these employees is not to be considered as an inconsequential addendum to the budget of our societies but as a primary, social and ethical obligation. It concerns not only the period of age but the vitality of present service.

It is believed that this enlargement of the scope of the pension plan will appeal to the constituency as just and reasonable and that generous provision will be made on its behalf. It should be said that while the good offices of the Annuity Fund are freely put at the service of the missionary societies in working out these plans, they will, if established, stand on their own foundations. This broader work will simply extend to other classes, probably under the technical oversight of the Annuity Fund, the advantages of a system already proving so fruitful for the ministry.

Requested Action

The American Board, being about to provide annuities for its unordained missionaries on a plan similar to that of the Annuity Fund for Congregational Ministers, have sent an overture to the Trustees of the Annuity Fund to accept from the Board, when requested, the sum of money accumulated for the benefit of any unordained missionary and to enter into agreement with said American Board of Commissioners for Foreign Missions to make payment of annuities to the person entitled thereto, under the same conditions as are now made under the Expanded Plan of the Annuity Fund.

The Trustees of the Annuity Fund are disposed to accede to this request, subject to the permission to enlarge the powers granted them under their charter for such purpose. They therefore request of the National Council permission to take the necessary steps for the fulfilment of such trust.

TREASURER'S REPORT

ASSETS AND LIABILITIES

December 31, 1924

Assets

	Par Value	Book Value
U. S. Government Bonds	$ 321,300.00	$ 302,412.99
British and Canadian Government Bonds	100,000.00	99,016.00
Railroad Bonds	1,300,000.00	1,146,470.18
Public Utility Bonds	71,000.00	69,250.00
Mortgages, secured by first liens on Real Estate	172,000.00	172,000.00
Totals	$1,964,300.00	$1,789,149.17
Members' Premium Notes		7,357.14
Cash		54,904.26
Total Assets		$1,851,410.57

Liabilities

Original Plan—Membership Fund	$ 797,983.84
Expanded Plan—Membership Fund	267,270.59
Contingent Reserve	383,542.88
Supplementary Fund	30,852.50
Age Annuity Reserve	21,210.68
Widows Annuity Reserve	6,714.64
*Pilgrim Memorial Fund Net Income, 1924	187,733.04
Original Plan Subscription Account	84,787.62
Endowment	34,361.66
Conditional Gift Fund	18,600.00
Herring Memorial Fund Income	268.55
Unclaimed Values	555.75
Current Fund	17,528.82
Total Liabilities	$1,851,410.57

* Apportioned in 1925: Original Plan, $131,978.04; Expanded Plan, $55,755.00.

RECEIPTS AND DISBURSEMENTS FOR TWO YEARS, 1923-1924

Assets—December 31, 1922		$1,084,824.91
Receipts		
Membership Dues—Original Plan	$172,424.57	
Membership Dues—Expanded Plan	92,905.09	
Payments toward Accrued Liabilities	46,116.20	
Subscriptions, Original Plan	847.89	
Receipts from Churches on Apportionment	41,723.50	
Contributions and Legacies for Endowment	545.00	
Pilgrim Memorial Fund—Distributable Income	397,000.00	
Income from Investments	137,072.74	
Interest on Members' Dues and Notes	704.34	
Conditional Gifts	17,000.00	
Herring Memorial Fund Income	1,913.55	
Net Profit on Sales of Securities	1,010.85	
Total Receipts		909,263.73
Total		$1,994,088.64
Disbursements		
Annuities to Beneficiaries	$71,761.31	
Interest Payments on Conditional Gifts	576.60	
Herring Memorial Fund Payments	1,645.00	
Payments on Surrendered Certificates	4,662.33	
Accrued Interest on Bonds Purchased	8,769.09	
Administrative Expenses	39,438.49	
Field Expenses	12,468.66	
Commission on Missions	3,269.12	
W. H. M. U.	87.47	
Total Disbursements		142,678.07
Assets—December 31, 1924		$1,851,410.57

Complete audits in detail on file.

RALPH L. PETERSON, Treasurer.

AUDITORS:

Hurdman and Cranstoun, Accounts of 1923
S. Erwin Requa, Accounts of 1924
Custodian of Funds, The Fifth Avenue Bank of New York

PILGRIM MEMORIAL FUND

RECEIPTS AND DISBURSEMENTS

Cumulative Totals from Organization to December 31, 1924

Receipts

Collections on subscriptions	$5,162,253.38
Deduct—Transfers to the Annuity Fund according to direction of subscribers	1,528.88
Balance of Collections	$5,160,724.50

Disbursements

Expenses:	
Organization, Promotion and Publicity	$ 19,570.86
Campaign and Subsequent Field Expenses	190,901.14
Administration and Collection	257,244.50
Total Expenses	$467,716.50
Transfers to the Corporation for the National Council	4,691,691.20
Total Disbursements	$5,159,407.70
Cash Balance, December 31, 1924	1,316.80
Total	$5,160,724.50

TOTAL PILGRIM MEMORIAL FUND COLLECTIONS

By Pilgrim Memorial Fund	$5,162,253.38
By Corporation for the National Council Legacies and Matured Conditional Gifts	50,164.32
Total Pilgrim Memorial Fund Collections, Dec. 31, 1924.	$5,212,417.70

PILGRIM MEMORIAL FUND PRINCIPAL

Net Collections on Subscriptions:	
(a) Held by Corporation for the National Council.	$4,691,691.20
(b) Held by the Annuity Fund	1,316.80
Total	$4,693,008.00
Legacies and Matured Conditional Gifts	50,164.32
*Total Net Collections, December 31, 1924	$4,743,172.32

Complete audits in detail on file.

RALPH L. PETERSON, Financial Secretary.

AUDITORS:

Hurdman and Cranstoun, Accounts of 1923
S. Erwin Requa, Accounts of 1924

Custodian of Funds, Bankers Trust Company, New York

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* In addition to the total net collections of $4,743,172.32 there is held in a Reserve Fund $103,770.48 as the accumulated net profits on the sale of securities.

Item (b) represents cash collections held by the Annuity Fund, the collecting agency for the Pilgrim Memorial Fund, and turned over to the Corporation in January, 1925. All other items are held by the Corporation for the National Council.

SUMMARY—PILGRIM MEMORIAL FUND

State	Quota	Amount Pledged	No. of Subs.	Amount Paid	Percentage Paid
Alabama (White)	$1,100	$1,050.00	2	$1,050.00	100
Alaska		260.00	14	260.00	100
Arizona	3,000	4,750.00	126	3,493.00	74
Arkansas	1,100	334.00	25	67.00	20
California (North)	125,000	108,327.00	2,071	86,176.00	80
California (South)	154,000	160,061.50	2,841	138,973.00	87
Colorado	60,000	55,520.25	1,423	37,865.00	68
Connecticut	660,000	1,267,808.18	14,936	1,144,020.00	90
District of Columbia	22,000	21,684.00	349	17,510.00	81
Florida	11,000	24,597.50	315	22,534.00	92
Georgia (White)	3,500	2,833.00	52	390.00	14
Hawaii	50,000	51,656.00	2	51,656.00	100
Idaho	10,000	11,334.50	349	5,938.00	52
Illinois	500,000	445,385.43	5,090	369,100.00	83
Indiana	18,000	25,291.00	493	13,853.00	55
Iowa	240,000	235,323.00	3,733	151,779.00	64
Kansas	88,000	8,392.00**	84	5,587.00	67
Kentucky	1,100	1,150.00	2	1,150.00	100
Louisiana (White)	1,100	2,351.00	127	1,715.00	73
Maine	145,000	123,590.30	4,570	103,273.00	84
Maryland	4,400	2,299.00	73	1,586.00	69
Massachusetts	1,320,000	1,310,821.01	20,519	1,169,805.00	89
Michigan	200,000	228,854.00	3,565	183,022.00	80
Minnesota	175,000	224,920.65	2,515	194,689.00	87
Mississippi		612.00	24	139.00	23
Missouri	88,000	100,458.00	1,113	81,775.00	81
Montana	10,000	8,601.00	534	4,426.00	51
Nebraska	125,000	3,533.00**	111	3,121.00	88
Nevada	2,200	420.00	8	420.00	100
New Hampshire	145,000	136,469.00	4,389	124,866.00	91
New Jersey	154,000	166,750.00	1,182	159,805.00	96
New Mexico	1,100	1,704.00	65	1,275.00	75
New York	415,000	581,363.49	8,282	534,148.00	92
North Carolina (White)	2,200	2,705.00	89	2,034.00	75
North Dakota	50,000	8,551.00	10	651.00*	
Ohio	275,000	278,249.00	4,848	219,022.00	79
Oklahoma	5,500	5,366.50	293	3,479.00	65
Oregon	35,000	44,707.50	969	31,141.00	70
Pennsylvania	27,000	22,508.50	1,239	16,531.00	73
Porto Rico		250.00	1	250.00	100
Rhode Island	88,000	78,696.00	1,304	70,999.00	90
South Carolina (White)	1,100	1,396.00	22	471.00	34
South Dakota	50,000	6,582.00**	74	5,722.00	87
Tennessee (White)	1,100	1,974.00	65	1,159.00	59
Texas (White	5,500	6,093.00	187	4,155.00	68
Utah	7,000	2,843.50	80	1,561.00	55
Vermont	150,000	114,682.84	4,157	103,780.00	90
Virginia	1,100	2,215.00	30	696.00	31
Washington	125,000	114,593.00	2,326	73,100.00	64
West Virginia	2,200	4,541.00	39	2,816.00	62
Wisconsin	185,000	170,611.50	4,308	135,029.00	79
Wyoming	10,000	8,709.00	273	4,040.00	46
Colored Churches	12,000	8,435.00	533	4,038.00	48
China		50.00	1	50.00	100
Japan		10.00	2	10.00	100
Unclassified				1,517.00	
Total	$5,766,300	$6,202,273.15	99,834	$5,297,717.00	85

* In addition $7,900 in notes are held in payment of these subscriptions.

** As a partial canvass for the Annuity Fund had been made in Kansas, South Dakota and Nebraska, the organized campaign for the Pilgrim Memorial Fund was deferred to a later date and subscriptions made for the Annuity Fund were credited in the state quota in report to National Council, 1921, as follows: Kansas, $24,967.09; South Dakota, $21,844.55; Nebraska, $18,022.09. All of these states have formally recognized their obligation to institute, at a time to be determined by the respective State Conferences, adequate measures for the fulfilment of their state quotas.

REPORT OF THE CORPORATION FOR THE NATIONAL COUNCIL

Very large financial responsibilities are entrusted to the Corporation for the National Council connected with comparatively little administrative detail. The Corporation has no obligations for raising funds and no administrative responsibility for the disbursing of funds. Its one responsibility is that of trustee. It receives what is committed to its care and seeks conscientiously to safeguard it absolutely from loss, to invest it in approved securities with a view to the largest productivity consistent with absolute safety, and to set over regularly to the various beneficiaries the net income of the various funds. In such high trusteeship it is prepared to serve any Congregational church or cause.

It will be seen that the chief responsibility of the Corporation centers in the selection of trustworthy and efficient officers and of a finance committee which adds devotion to integrity and financial acumen. The financial report submitted herewith gives ample evidence of the fidelity and care with which these trusts have been discharged by the Corporation. In this connection it may not be out of place to call attention to the fact that the Pilgrim Fund has been augmented in the biennium by net profits on sales of securities totaling $82,555.45.

The transaction of the business of the Corporation has called for six meetings in the two years since the last meeting of the National Council. The utmost care has been exercised in attention to all legal details. At each meeting careful reports have been submitted by the Treasurer and Finance Committee, and the policy of the Finance Committee has been examined and approved, including the approval of sales and purchases. Semi-annually the Corporation has set over to the Annuity Fund and other beneficiaries the net income available for their regular uses.

Adequate bonds are provided with reputable surety companies, and established and dependable firms of auditors have been employed to keep constant and proper check on all financial transactions. A study of the financial report is commended to all members of the National Council. In the analysis of these reports a study of the report of the Annuity Fund for Congregational Ministers on another page will be found helpful.

The question of the fundamental regulations of the Corporation has occupied much of the attention of its members. The charter of the Corporation provides that the National Council may determine rules and regulations for the Corporation. From time to time the Council has adopted rules and later modified them with the result of some confusion as to the final meaning; furthermore the Corporation is empowered to formulate its own by-laws, and these in turn have needed revision to meet developing conditions. To clear up

uncertainty concerning the meaning of the rules of the National Council the by-laws of the Corporation have been made to provide that the Moderator of the Council shall be ex-officio President of the Corporation. Other amendments in detail have been adopted and the results appear in the printed by-laws of the Corporation on another page.

By action of the National Council in 1923 the Annuity Fund for Congregational Ministers was made the agent for collecting moneys for the Pilgrim Memorial Fund. The trustees of the Annuity Fund have therefore provided for receiving conditional gifts under usual terms and on maturity turning the principal over to the Corporation to be added to the Pilgrim Memorial Fund.

Beyond the amendment of its own by-laws the Corporation feels the urgency of clarifying the regulations of the National Council itself and also of safeguarding the Corporation against the possibility of amendment of those rules under the plan of easy amendment of the by-laws of the National Council. It therefore has two recommendations to make:

Recommendations

1. The Corporation recommends the amendment of National Council's By-Law XII., Section 4, by changing the first clause reading "The Corporation shall receive and hold all property" so that it shall read "The Corporation shall have power to receive and hold any property"; also after the words "for the benefit of Congregational churches," add the words "or for other purposes approved by the Corporation within the scope of its charter," making the section read:

> "4. The Corporation shall have power to receive and hold any property, real and personal, which may be conveyed to it in trust or otherwise for the benefit of Congregational churches or of any Congregational church, or for other purposes approved by the Corporation within the scope of its charter, etc."

2. The Corporation recommends that By-Law XII. of the National Council be transferred to the Constitution of the National Council and denominated Article IV. of that instrument, with consequent renumbering of the following articles of the Constitution, thus safeguarding the regulations of the Council concerning the Corporation against the easy methods of amendment which properly apply to the By-Laws as a whole. This recommendation is presented as notice of proposed amendment to be acted upon at the meeting of the Council in 1927.

TREASURER'S REPORT

ASSETS AND LIABILITIES

DECEMBER 31, 1924

Assets

	Par Value	Book Value
U. S. Government Bonds	$ 686,250.00	$ 671,361.65
Railroad Bonds	4,751,560.00	3,939,214.81
*Public Utility Bonds	9,000.00	9,000.00
*Other Bonds	1,000.00	1,000.00
*Stocks	600.00	548.00
Mortgages, secured by first liens on Real Estate	276,750.00	276,750.00
	$5,725,160.00	$4,897,874.46
*Bond Coupons		750.00
Cash		5,583.25
Total Assets		$4,904,207.71

Liabilities

Pilgrim Memorial Fund:		
Principal	$4,741,855.52	
Reserve Fund—Profits on Sales of Securities	103,770.48	
Income	920.68	
		$4,846,546.63
Herring Memorial Fund:		
Principal	$20,200.38	
Income	1.37	
		20,201.75
Conditional Gift Fund		33,519.72
National Council:		
Principal	$3,581.33	
Income	358.23	
		3,939.56
Total Liabilities		$4,904,207.71

*Acquired by Gift.

RECEIPTS AND DISBURSEMENTS FOR TWO YEARS
1923-1924

Assets—December 31, 1922		$3,813,210.71
Receipts		
Pilgrim Memorial Fund:		
Net Collections through Annuity Fund	$976,780.00	
Legacies	28,146.39	
Conditional Gifts	2,920.00	
Net Profit on Sales of Securities	82,555.45	
Herring Memorial Fund	100.00	
Income from Investments	429,453.11	
Interest on Bank Balances	2,913.96	
Interest on Overdue Pledge Payments	529.39	
Total Receipts		1,523,398.30
Total		$5,336,609.01
Disbursements		
Payments to the Annuity Fund:		
Net Pilgrim Memorial Fund Income	$397,000.00	
Herring Memorial Fund Income	1,971.39	
Administrative Expenses	12,794.85	
Interest Payments on Conditional Gifts	3,990.63	
Accrued Interest on Bonds Purchased	16,644.43	
Total Disbursements		432,401.30
Assets—December 31, 1924		$4,904,207.71

Complete audits in detail on file.

B. H. FANCHER, Treasurer.

AUDITORS:

Hurdman and Cranstoun, Accounts of 1923
S. Erwin Requa, Accounts of 1924

Custodian of Funds, Bankers Trust Company, New York

REPORT OF THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

For several years one of the chief functions of the Congregational Board of Ministerial Relief has been to lay upon the conscience of the churches the utterly inadequate provision for retired or disabled ministers, their widows and orphan children. In the report to the National Council two years ago it was noted that, in response to the exhibit of the need, the Commission on Missions had advocated the increase in the apportionment for 1923 from 2% to 3% and for 1924 to 4.3%.

The Directors desire to make due recognition of marked improvement in conditions which had long been a reproach to the fellowship. Greater gifts by the churches due to the larger place in the apportionment have been supplemented by increased receipts from legacies and this permitted a modest advance in grants. Although they are still too low, a standard has been definitely approved by the Commission on Missions that a minister, honorably retired, after a minimum of thirty years of service, should be given a maximum grant of $500, provided his need required, and that other grants should be adjusted in proportion to this maximum. It has not been possible to put this higher standard into complete operation because the increase in the number receiving pensions has nearly kept pace with the increment of income.

The Increase in the Roll

In the National Board alone the roll has leaped 132% in ten years. While the ever widening work of the Annuity Fund will in time relieve the situation, the number dependent upon the Boards of Relief will doubtless continue to show an increase for years to come. The churches should accordingly keep especially in remembrance this older and less scientific but imperative and beautiful form of service. The story of its ministrations is a revelation of the sacrifices of a minister's life and the necessity that the church, which has accepted the gift of his strength, shall "see him through" the years of age or disability.

For the year 1924 there were 724 pensioners on the regular roll and 55 on the emergency roll, a total of 779, an increase in two years of 79. In the first five months of 1925, 59 names were added.

The amount paid in grants, including Christmas and emergencies, was $183,151 in 1922 and $218,870 in 1924, an increase of $35,719 in the biennium. The income for 1924, including legacies and gifts for endowment, was $292,137.15, a gain of $50,435 over 1922.

In 1924 the average grant had been lifted to $310 for a minister and $235 for a widow. To this the Christmas Fund added an average of $40. While this shows fine progress we are still far behind several other denominations in close affiliation with us.

Lifting the Standard

In 1924 it seemed imperative to put the maximum grant, approved by the Commission on Missions, into operation for at least a few of the pensioners who were in great need but the increase was made for only 5 per cent. of the ministers on the roll, while a general adjustment of other grants was deferred until a day of larger resources. As the Board has been operating at a deficit, only a few other grants of the same amount have been made and these chiefly offset by the deaths of those previously at the higher standard. At the close of the year the deficit stood at $19,771.15. The expense of administration for National and State Boards in 1923 was 11.4 per cent. and in 1924, 10.8 per cent.

The National Board and the State Boards

The first form of Ministerial Relief was the State Board. As the fellowship grew, provision was made for the conduct of the work on a national basis. Since then several State Boards have united with the National Board in the interests of administrative unity.

Massachusetts, although having the largest roll of any of the State Boards, has for many years sent its entire income to the treasury of the National Board, under a co-operative agreement for the maintenance of grants within the state. In 1921 the State Board of New York merged with the National Board. In 1922 the State Board of Rhode Island adopted a plan similar to that of Massachusetts. In 1923 the State Board of South Dakota merged with the National Board. Michigan, followed in 1925 by Maine and Vermont, adopted a plan believed to afford the closest intimacy between a State Board and the National Board, where it is desired to maintain the state organization. Under this plan the income of the State Board is sent to the national treasury. Pensioners on the state roll are transferred to the national roll. In each case care is taken to preserve state initiative and referendum. All grants for applicants whose major service has been in any one state are made by the National Board only on the approval of a representative, or a committee, acting for the state. Moreover, all state endowment funds are expended strictly in accord with the purpose of their donors, being used wholly for grants to men who have had service within these several states.

Unity of administration, thus secured within a brief period in six states with previously independent boards, having proved effective and entirely satisfactory to the co-operating states, with

the large advantage of standardization of grants and equitable distribution of funds, it is the judgment of the Directors of the National Board that similar administrative unity should be secured in all states having State Boards.

Comity Agreement with Presbyterians

It is delightful to report that the comity agreement, ratified at the last session of the National Council with the Presbyterian Church in the U. S. A., is working most happily. There have been many cases in the biennium where ministers applying for a pension have served partly in one denomination and partly in the other and the Directors desire to give the highest commendation to the spirit of generosity in which our friends of the Presbyterian Church have interpreted their obligation in sharing grants for such ministers with the Congregational Board of Ministerial Relief.

Proposed Comity Agreement with Ministers' Fund of the Reformed Church in America

It is a privilege to present at this time a proposed agreement with the Ministers' Fund of the Reformed Church in America parallel to the agreement with the Presbyterian Church in the U. S. A. It has been approved by the executive boards of the Ministers' Fund of the Reformed Church in America and by the Directors of the Congregational Board of Ministerial Relief and by the General Synod of the Reformed Church in America. It is presented herewith for ratification by the National Council, it being understood that upon such approval it will go into immediate operation.

COMITY AGREEMENT BETWEEN THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF AND THE MINISTERS' FUND OF THE REFORMED CHURCH IN AMERICA, WITH REFERENCE TO GRANTS FOR RELIEF

WHEREAS, Ministers are frequently called from the service of one of the Congregational churches of the U. S. into the service of one of the churches of the Reformed Church in America, and vice versa,

AND WHEREAS, In case of such transfer no account is taken, in determining the amounts of grants for relief, of those years during which the minister served any other church than the one proposing to pay him a grant,

AND WHEREAS, This works not only hardships but great injustice to many brethren;

THEREFORE, THE FOLLOWING AGREEMENT is made between the Congregational Board of Ministerial Relief and the Ministers' Fund of the Reformed Church in America, to take effect immediately upon ratification by the National Council of the Con-

gregational Churches of the United States and the General Synod of the Reformed Church in America:

(1) When application for a grant is made, the applicant shall include in the request for a grant a record of service rendered to both churches; and all papers, records and data, or copies thereof, shall be submitted by the Board to which application is made, to the Board of the other church; and

(2) Upon approval of such application by both Boards, the grant shall be adjusted between said Boards in proportion to the service rendered in each particular church. The grant for the period of service in Congregational churches of the U. S. shall be in accordance with the scale of grants made to others by the Congregational Board of Ministerial Relief. The grant for the period of service in the Reformed Church in America shall be that proportion of the prevalent grant of the Ministers' Fund of the Reformed Church, which the said period of service bears to the total years of service in the two Churches.

(3) It is understood that this agreement shall not apply to the Annuity Fund for Congregational Ministers, nor to the Ministerial Pension Fund or the Widows' Fund of the Reformed Church in America.

(4) It is understood and agreed that nothing in this agreement shall be construed to be retroactive so far as any minister is concerned who is now receiving a grant of aid from either of the parties to this agreement, and that it is only to apply and to be considered as applying subsequent to the date of the ratification of the agreement.

(5) This agreement shall continue in operation subject to amendment by mutual agreement between said Boards; or to termination on a year's notice by one of the said parties to the other, with the proviso, however, that the interests of any person who has, during the operation of the agreement, received a grant and which is still continuing to him and in which both parties participate, shall in no wise be affected by the termination of the agreement.

TREASURER'S REPORT

ASSETS AND LIABILITIES

December 31, 1924

Assets

	Par Value	Book Value
U. S. Government Bonds	$ 147,650.00	$ 138,653.42
British, Canadian and Cuban Government Bonds	145,000.00	143,283.70
Municipal Bonds	10,000.00	10,338.75
Railroad Bonds	1,074,000.00	972,898.00
Public Utility Bonds	25,000.00	24,706.25
Miscellaneous Stocks	2,800.00	2,776.80
Mortgages, secured by first liens on Real Estate	64,600.00	59,000.00
Totals	$1,469,050.00	$1,351,656.92
Cash		27,608.78
Total Assets		$1,379,265.70

Liabilities

Endowment Fund	$1,298,228.15
Conditional Gift Fund	46,280.61
South Dakota Fund	1,100.77
Legacy Reserve	16,012.93
Bank Loans	18,000.00
Christmas Fund	19,414.39
*Current Fund (Deficit)	19,771.15
Total Liabilities	$1,379,265.70

* Of this total deficit, $2,349.84 was for the year 1923 and $2,252.86 for 1924.

RECEIPTS AND DISBURSEMENTS FOR TWO YEARS, 1923-1924

Assets—December 31, 1922		$1,332,329.97
Receipts		
Churches and Church Organizations	$ 95,857.39	
State Relief Societies	33,767.97	
Individuals	15,318.33	
Christmas Fund	95,001.43	
Legacies	49,012.93	
Conditional Gifts	13,000.00	
Individuals for Endowment Fund	1,494.42	
South Dakota Fund	1,100.77	
Income from Investments	128,549.43	
Net Profit on Sales of Securities	1,298.22	
Bank Loans	226,500.00	
Total Receipts		660,900.89
Total		$1,993,230.86
Disbursements		
Pensioners and State Relief Societies	$326,377.31	
Administrative Expenses	45,567.10*	
District Office Expense	4,005.21	
Interest on Borrowed Money	1,826.83	
Commission on Missions	4,360.82	
W. H. M. U.	90.42	
Interest Payments on Conditional Gifts	4,554.65	
Accrued Interest on Bonds Purchased	1,682.82	
Repayment of Bank Loans	225,500.00	
Total Disbursements		$ 613,965.16
Assets—December 31, 1924		$1,379,265.70

Complete audits in detail on file.

RALPH L. PETERSON, Treasurer.

AUDITORS:

Hurdman and Cranstoun, Accounts of 1923
S. Erwin Requa, Accounts of 1924

Custodian of Funds, The Fifth Avenue Bank of New York

* Including $10,845.42 Christmas Fund Expense.

REPORT OF CONGREGATIONAL FOUNDATION FOR EDUCATION

Going Forward

"Established by the National Council to make available to the colleges the resources of the denomination in fellowship and money," is a statement concerning the Congregational Foundation for Education that has been appearing weekly in our church paper throughout the biennial period ending June 30, 1925. During that time, the Foundation has been on the apportionment only eighteen months, so that denominational resources in money have not poured in upon our colleges in an overwhelming stream. There is much to be desired in the matter of church support for our institutions.

During 1923-24, the Foundation received less than $35,000 for its work and for 1924-25 the total was short of $65,000. Thus only $20,000 could be distributed to institutions the first year, and approximately $40,000 the second year, of the biennium. Nearly $10,000 in addition were paid for support of the Commission on Missions, Council of Church Boards of Education, National Council, W. H. M. F., "The Congregationalist," "The American Missionary," and for other general promotional expense. Expenditures for the field work and office maintenance have of necessity been held to $15,000 per year.

New movements are likely to gather strength slowly, and especially so when such movements are revivals of former endeavors. Therefore, the Foundation idea has been slow to "take" with Congregationalists. It was complained that a new society had "edged in" on apportionment receipts at a time when efforts were being made to reduce the number of our missionary agencies. Some churches and church members exercised their Congregational right to revolt and withhold support. In most instances there was no quarrel with the institutions, but there was vigorous protest against added machinery with which to do the work of the denomination.

Meantime, the institutions were cut off from the Education Society and had no succor save through the Foundation. Had the Foundation been strangled as an unwelcome member of the Congregational family, an important element in the educational life of the church would have been ignored. The church, too, would have drifted farther and farther away from the schools of its planting. Although handicapped and embarrassed, the Foundation had no choice but to go forward in the hope that ultimately there would come understanding of the situation and a general disposition to help.

Sacrificial service on the part of the Foundation trustees has helped many a hard-put institution to meet in a more satisfactory way its difficult situations. Weeks and months of patient study have been given to the more acute educational problems of the

church, with resulting benefit to all concerned. Quietly, and without blare of trumpets, the services have been so rendered as to improve the character of our institutions, to open the way for their larger support, to assist them in effecting economies in administration, and to inspire them with the necessity of being strongly and uncompromisingly Christian.

The Trustees

The Trustees elected at the National Councils of Los Angeles and Springfield and those since chosen to fill vacancies are as follows:

Terms expiring in 1925:

Rev. Arthur J. Sullens, Superintendent, Colorado Conference, Denver, Col.
Dr. H. Stiles Bradley, Minister, State Street Church, Portland, Maine.
Dr. L. O. Baird, Superintendent, Washington Conference, Seattle, Wash.
Dr. John N. Bennett, Crete, Nebraska.
*Dr. Marion L. Burton, President, University of Michigan, Ann Arbor, Michigan.
†Dean Charles R. Brown, Yale Divinity School, New Haven, Conn.

Terms expiring in 1927:

Dr. Ernest Bourner Allen, Minister, Pilgrim Church, Oak Park, Ill.
Dr. George F. Kenngott, Superintendent, Southern California Conference, Los Angeles, Cal.
Mr. Albert J. Nason, President, Nason Coal Company, Chicago, Ill.
Mr. John R. Montgomery, Montgomery, Hart & Smith, Attys., Chicago, Ill.
Dr. James A. Blaisdell, President, Pomona College, Claremont, Cal.
Dr. Henry Churchill King, President, Oberlin College, Oberlin, Ohio.

Terms expiring in 1929:

Dr. Dan F. Bradley, Minister, Pilgrim Church, Cleveland, Ohio.
Dr. E. C. Streeter, Boston, Mass.
Dr. Donald J. Cowling, President, Carleton College, Northfield, Minn.
Dr. Thomas W. Nadal, President, Drury College, Springfield, Mo.
Dr. Robert E. Brown, Minister, First Church, Oakland, Cal.
Mr. Charles E. Burbank, West Boylston, Mass.

In the death of Dr. Marion LeRoy Burton, the Foundation and the Church have suffered an irreparable loss. A graduate of one of our Congregational colleges, once president of another, and successively executive of two of our great state universities, he has made a contribution to educational life in America that is far reaching and highly beneficent.

Meetings of the Board

Six important meetings of the Board have been held during the biennium. President G. W. Nash, re-elected as executive officer by the National Council, has continued to serve with the Board throughout the two-year period ending June 30, 1925. In September, 1925, President Nash will assume the presidency of Yankton College, and the work of the office will then be in charge of Mr. John R. Montgomery, vice-chairman of the Board of Trustees.

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* Died, February 18, 1925.
† Resigned.

Objectives and Policy

During the two years that have intervened since the meeting in Springfield, the members of the Board of Trustees, with such resources as were at hand, have endeavored (1) to develop a unified national educational policy so far as the educational institutions are concerned, (2) to secure more sympathetic and helpful relations between churches and colleges, (3) to take, as far as conditions would allow, our share in the Christian education program of the nation, (4) to help our colleges to live up to their Christian calling and heritage, (5) to aid in increasing the power and prestige of Christian educational institutions, (6) to help the institutions with counsel in financial campaigns and with appropriations to current expenses, and (7) to bring home to the consciousness of the churches the meaning of present day higher education.

Under the general policy adopted at the beginning, an effort has been made (1) to secure a careful appreciation of all the values represented in these institutions, (2) to insure fidelity in the matter of trusts committed to the schools, (3) to make sure of the approval of local and state Congregational bodies when rendering assistance, and (4) to establish co-operative relations between institutions where practicable.

Apportionment

By action of the Survey Committee, Commission on Missions, and National Council, the Foundation was placed on the missionary apportionment of the Church for 3 per cent. of the total receipts for 1924 and 1925. A like amount is proposed for 1926, although the Board of Trustees of the Foundation and the Association of Colleges of Congregational Affiliation urged strongly that a minimum of 5 per cent. be provided. As indicated already, only a fraction of the support that the reduced percentage was expected to produce has been received, and this has necessitated a sharp curtailment of the work. Only by enlarged support through an endowment campaign or a greatly increased apportionment percentage can the Foundation render satisfactorily and effectively the service for which it was created.

An Endowment Fund

In the Foundation report to the Springfield meeting of the National Council, the fact was recited that the National Council at Los Angeles in 1921, where the Foundation was created, had authorized the Board of Trustees to go forward prior to 1926 with a movement to secure an adequate endowment. Plans for a ten million dollar campaign were presented to the Commission on Missions in 1923 with request for its endorsement. Owing to the fact that the Pilgrim Memorial Fund pledges had not been fully redeemed, the Foundation was asked to postpone further its endowment move and consult the Education Society with a view of presenting a co-operative plan for raising an educational endow-

ment. It is now imperative that the denomination move in the matter of resourcing our institutions. Further delay will mean devastating loss to the church and its affiliated schools. Therefore, the endowment enterprise should have favorable and vigorous treatment in Washington. Let Congregationalists awake to their responsibilities in education!

Institutions Aided

Grants to the colleges, seminaries, training schools, and academies have been meagre these past two years, an aggregate of only sixty thousand dollars having been distributed to the following twenty-eight institutions:

Colleges: American International, Carleton, Doane, Drury, Fairmount, Fisk, Grinnell, Northland, Olivet, Pacific, Piedmont, Redfield, Rollins, Straight, Tabor, Yankton.

Theological Schools: Atlanta, Bangor, Union (Chicago).

Academies and Junior Colleges: Billings, Country Life, Iberia, Kidder, Pillsbury, Thorsby, Ward.

Training Schools: Congregational, Schauffler.

A few of the institutions here listed received only small designated gifts from individual churches. The assistance given, though modest in all cases, has helped some of the struggling schools through difficult places. As a future development, the Foundation is considering the advisability of securing a "college counsellor" whose duty it shall be to go out regularly to the institutions with advice as to business management, accounting, records, trust funds, curricula and the many other problems that are constantly crowding for solution with college officers and administrators. Here is a real opportunity for far reaching service.

Colleges of Congregational Affiliation

In 1923 the "Association of Colleges of Congregational Affiliation" was formed. This came about through a re-organization of the "Colleges of the Interior." The change was made on recommendation of the Foundation so that all colleges of Congregational origin or affiliation might be drawn closer to each other and to the Church. The three annual meetings have shown a growing interest in the movement. At the latest meeting, held at Chicago in January of 1925, nineteen institutions responded through their presidents and twenty were represented by letter. Dr. Henry C. King of Oberlin served as president for the year. New officers for 1926 are Dr. Edward S. Parsons of Marietta, President; Dr. Irving Maurer of Beloit, Vice-President; Dr. Silas Evans of Ripon, Secretary-Treasurer. The meeting of 1925 took the form of a round-table discussion of the relationship of the colleges to the Church and the Association gave earnest expression of approval to the work the Foundation has carried forward since the time of its establishment.

Messages to Trustees

During the biennium which closed on June 30th, the President of the Foundation has made possible a reduction in the number of Board meetings through a series of "Messages to Trustees." Some forty of these periodic letters have kept the members informed as to the progress of the work and have made possible an interchange of opinion that has been helpful. The "messages" dealt with all phases of the work such as the nomination of college executives, the recommendation of institution support, the survey of doubtful fields, the co-operative support of struggling schools, controversies needing a velvet touch, debt elimination, promotion, etc.

The Future

During the short period which has elapsed since July 7, 1921, the date when the Foundation was established by vote of the Los Angeles Council, officers of the organization have used such resources as were available for forwarding the important denominational work committed to them. The chief aid to the institutions of Congregational affiliation has been through the avenue of personal service. Members of the Board have given much time to problems that have weighed heavily on the struggling institutions but have had to leave practically untouched the fruitful field of service to the more permanent and prominent colleges and seminaries.

If society re-organization is effected, the foundation idea must live on in some form. The schools, strong and weak alike, deserve large support from church and church people. When once this is understood, the resources that four years ago were presumed to be at hand for support of our educational enterprise will come to the surface and bring to realization the dreams of the strong men who proposed that the Congregational Foundation for Education be established.

Financial Statement

The receipts and disbursements of moneys contributed for the work with our institutions during the biennium 1923-25 are shown in the following tables:

FINANCIAL EXHIBITS

SUMMARY OF TREASURER'S STATEMENT

A.—July 1, 1923—June 30, 1924

Receipts:

Balance on hand, July 1, 1923	$ 4,378.25
Bank Loan	6,000.00
Receipts from all sources	33,512.62
	$43,890.87

Disbursements

Atlanta Theological Seminary	$ 500.00	
Bangor Theological Seminary	295.53	
Union Theological College	390.00	
Schauffler Missionary Training School	3,800.00	
Congregational Training School for Women	2,102.37	
Pillsbury Academy	6,000.00	
Ward Academy	75.00	
Iberia Academy	90.00	
Thorsby Institute	466.90	
Kidder Institute	90.00	
Billings Polytechnic Institute	147.51	
Redfield College	180.00	
American International College	150.00	
Doane College	600.00	
Drury College	881.60	
Fairmount College	429.66	
Olivet College	600.00	
Rollins College	300.00	
Northland College	392.61	
Piedmont College	19.65	
Yankton College	800.00	
Pacific University	600.00	
Tabor and Grinnell Colleges	431.93	
		$19,342.76
Rent, heat, light		1,195.54
Salary of President (11 months)		6,875.00
Salary of office secretary and part-time assistant		1,858.32
Expenses of Trustees		422.38
Traveling expenses of President		1,044.02
Printing		1,537.18
Office furniture and supplies		219.58
Advertising		743.60
Postage		306.00
Telephone and telegraph		140.84
New York office and field service		2,817.92
Transportation agent		67.50
Treasurer service		88.40
Collection charges, W. H. M. U.		82.31
Interest on bank loan		337.83
Paid on note at bank		1,000.00
National Council Exhibit		105.00
American Missionary		235.28
Commission on Missions		1,480.58
Council of Church Boards of Education		251.80
		$40,151.84
Cash on hand, June 30, 1924		3,739.03
		$43,890.87

B.—July 1, 1924—June 30, 1925

Receipts

Balance on hand, July 1, 1924	$ 3,739.03
Receipts from all sources	62,658.48
	$66,397.51

Disbursements

American International College	$ 850.00	
Atlanta Theological Seminary	1,900.00	
Bangor Theological Seminary	1,736.03	
Billings Polytechnic Institute	847.48	
Carlton College	10.00	
Congregational Training School for Women	1,575.87	
Country Life Academy	60.00	
Doane College	2,900.00	
Drury College	2,900.00	
Fairmount College	1,700.00	
Fargo College	25.00	
Fisk University	10.00	
Iberia Academy	510.00	
Kidder Institute	510.00	
Northland College	2,008.16	
Olivet College	2,900.00	
Pacific University	2,900.00	
Piedmont College	2,103.67	
Redfield College	1,020.00	
Rollins College	1,700.00	
Schauffler Missionary Training School	3,000.00	
Straight College	50.00	
Tabor and Grinnell Colleges	1,112.31	
Thorsby Institute	381.85	
Union Theological College	3,210.00	
Ward Academy	425.00	
Yankton College (including "Special")	3,100.00	
		$39,445.37
Rent, heat, light		887.41
Salary of President (13 months)		8,125.00
Salary of secretary and part-time assistants		1,525.50
Letter service		364.19
Traveling expenses of Trustees		969.16
Traveling expenses of the President		744.06
Printing		581.84
Office furniture and supplies		190.78
Advertising		465.80
Postage		475.12
Telephone and telegraph		132.20
Treasurer service, Central Trust Company of Illinois		189.13
Collection charges, W. H. M. U.		147.01
Interest on loan		165.82
American Missionary assessments		525.00
Commission on Missions assessments		3,994.87
Council of Church Boards of Education		284.00
Support of W. H. M. F. office in Chicago		243.75
Rebate to Vermont churches		4.98
Transportation Agent		50.00
Paid balance on note at bank		5,000.00
		$64,511.09
Cash on hand, June 30, 1925		1,886.42
		$66,397.51

PROVISIONAL PROGRAM

Note: The early date of the issuing of this program will naturally call for some changes, which will appear for the most part in the final revision shortly before the opening session.

THEME: A Free Church in a Free State for a Friendly World

The afternoon and evening sessions will be held in the Washington Auditorium, New York Avenue and 19th Street, and the morning sessions in the Earle Theatre, 13th and E Streets, Washington, D. C., except as otherwise announced.

Music and other incidental features will be introduced from time to time, including a preliminary evening program at 7.30.

TUESDAY, OCTOBER 20

2.00 P. M. Organization.
Call to order by retiring Moderator, Rev. Rockwell Harmon Potter, D.D.
Devotional Service.
Election of Moderator.
Election of First and Second Assistant Moderators.
Prayer by Moderator-Elect.
Election of Assistants to the Secretary on nomination of the Nominating Committee; also Committees on Business, Credentials and Greetings.
Presentation of the Docket by the Secretary.
Presentation of motions relating to routine of the meeting by the Secretary.
Presentation and reference to Business Committee of communications addressed to the Council and motions from the floor.
Report of the Business Committee.

4.00 P. M. "Our Task": Rev. Charles F. Carter, D.D.

4.30 P. M. "Our Evangelical Protestant Heritage," Rev. C. A. Voss, D.D.

5.00 P. M. Report of the Executive Committee.
Report of the Committee on Credentials.

Evening Session in the Auditorium

8.00 P. M. Devotions.

8.15 P. M. Address by the Honorary Moderator (Conditional announcement).
Address by the retiring Moderator, Rev. Rockwell Harmon Potter, D.D.

WEDNESDAY, OCTOBER 21

9.00 A. M. Organization, Roll, Appointment of Committees, etc.

9.30 A. M. Devotions: Rev. Ashley D. Leavitt, D.D.

10.00 A. M. Report of the Commission on Missions.
Discussion.

11.30 A. M. Roll Call of States for the introduction of business.

Afternoon Session

2.00 P. M. "The State Conference—A Fellowship Service": W. H. Rollins, D.D.

2.20 P. M. "Have We An International Gospel": Professor Laura H. Wild.
"What a Congregational Church Means to a Southern City": Mr. C. W. Lusk.

Annual Meeting of The American Missionary Association

3.00 P. M. Business.
3.15 P. M. Treasurer's Report: Irving C. Gaylord.
3.30 P. M. Executive Committee Report: John R. Rogers.
3.45 P. M. "The Highlander in the South": Prin. Edgar H. Elam.
4.05 P. M. "Dividends Upon a Half Century of Missionary Investments": Prof. W. H. Holloway.
4.30 P. M. "Christianity and the Races": Dr. Robert E. Speer.

Evening Session—Am. Miss. Assn.

8.00 P. M. Devotions.
8.15 P. M. "The Bridge Builders": Rev. Gaius Glenn Atkins, D.D.
9.00 P. M. "Christian Race Relations": Prof. Plato Durham.

THURSDAY, OCTOBER 22

9.00 A. M. Council Business.
9.30 A. M. Devotions: Rev. Ashley D. Leavitt, D.D.
10.00 A. M. Report of Commission on Social Service.
Discussion.
Report of Commission on International Relations, Interracial Relations and the Near East.
Discussion.
Report of Commission on Interchurch Relations.
Discussion.
Report of Commission on Recruiting.
Discussion.
Business.

Afternoon

2.00 P. M. Half Holiday—Excursions to be announced.

Evening Session

8.00 P. M. Devotions.
8.15 P. M. "Law Enforcement": Assistant Attorney General, Mrs. Mabel Walker Willebrandt.
Address: Rabbi Stephen S. Wise.

FRIDAY, OCTOBER 23

Simultaneous Meetings for Young People—See Program

Annual Meeting of the American Board of Commissioners for Foreign Missions

9.00 A. M. Organization, Roll, Appointment of Committees, etc.
Election of Corporate Members.
Presentation in print of the following reports:
Treasurer.
Auditor.
Home Department.
Foreign Department.

9.30 A. M. Devotions: Rev. Ashley D. Leavitt, D.D.
Presentation of Special Report from the Prudential Committee on the Policy of the Board as Affected by the Financial Situation: Rev. Shepherd Knapp, D.D.
The Tragedy of Refusing New Work as Illustrated by Portuguese East Africa: Secretary Ernest W. Riggs.
Discussion.
Election of Officers.

Afternoon Session—A. B. C. F. M.

2.00 P. M. Devotions.
Report Upon the Proposed Consolidation of the American Board and the Woman's Boards.
Discussion.
Brief Addresses by Missionaries:
"Our Marching Orders in India": Rev. John J. Banninga, of Pasumalai.
"The Voice of India": Rev. S. R. Modak, of Ahmednagar.
"China Again in Upheaval": Rev. Wynn C. Fairfield, of Taiku.
"The Protestant Movement in Czechoslovakia": Rev. John S. Porter, of Prague.
"Greece as a Field for the American Board": Pres. George E. White, of Salonica.
"Turkey—After Forty-four Years": Mr. William W. Peet, of Constantinople.

Evening Session—A. B. C. F. M.

7.30 P. M. Exhibition of African Cinematograph Film:
"From Kraal to Mine: from Mine to Kraal": Dr. Frederick B. Bridgman.
"The Mission of the American Board in Turkey": Dr. James L. Barton.
Introduction of Deputation to India.
Closing Words—by the President of the Board.

SATURDAY, OCTOBER 24

9.00 A. M. Council Business.
9.30 A. M. Devotions: Rev. Ashley D. Leavitt, D.D.
10.00 A. M. Report of the Commission on Law Enforcement.
Discussion.
Report of the Commission on Men's Work.
Discussion.
Business.

Annual Meeting of The Congregational Education Society and The Congregational Publishing Society

10.30 A. M. Business.
Addresses:
The Program of Religious Education and the Share Taken by the C. E. S. and C. P. S. in Its Development.
The Development of Leadership Through Young People's Work.
The University Pastor Movement.
The Religious Education Responsibility of The Church.

Afternoon Session

The Foundation for Education

2.00 P. M. "Achievements": President George W. Nash.
2.15 P. M. "Principles": Dr. Ernest B. Allen.
2.40 P. M. "Vision": Dr. E. C. Streeter.
3.00 P. M. "Address: Rev. S. Parkes Cadman, D.D.
Address: Secretary Curtis D. Wilbur.
Address: Commissioner John T. Esch.
Address: Bishop Francis J. McConnell.
Discussion.

Evening Session

8.00 P. M. Devotions.
8.15 P. M. Address: Rev. R. W. Barstow.
Address: Speaker to be announced.

SUNDAY, OCTOBER 25

9.00 A. M. Young People's Meeting, Metropolitan Theatre.
10.45 A. M. Church Services followed by Communion in each Congregational Church.

Afternoon Session

3.30 P. M. Devotional Service.
4.00 P. M. Council Sermon: Rev. Carl S. Patton, D.D.
6.00 P. M. Young People's Rally.

Evening Session

8.00 P. M. Devotions.
8.15 P. M. Address: Dr. J. Gordon Gilkey
Address: Dr. Thomas C. Edwards.

MONDAY, OCTOBER 26

9.00 A. M. Sectional Meetings—See Programs.

Afternoon

2.00 P. M. Half Holiday—Excursions to be announced.

Evening Session

8.00 P. M. Devotions.
8.15 P. M. Address: Chief Justice William Howard Taft.
The British and French Ambassadors are being invited to address this session.

TUESDAY, OCTOBER 27

9.00 A. M. Report of the Corporation for the National Council.
The Ministerial Boards, Mr. Lucius R. Eastman, President, presiding.
Report of Congregational Board of Ministerial Relief.
Election of Members of the Corporation of the Congregational Board of Ministerial Relief.
Report of Annuity Fund for Congregational Ministers.

9.30 A. M. Devotions: Rev. Ashley D. Leavitt, D.D.

10.30 A. M. The Ministerial Boards, Mr. Lucius R. Eastman, President, presiding.

Address, with chart illustrations: Rev. Charles S. Mills, D.D., General Secretary.
Brief Addresses:
Rev. Harry R. Miles, Associate Secretary.
Mr. George A. Huggins, Actuary.
"Safeguarding the Ministry": Mr. Clarence S. Pellet.
"The Maintenance of the Standards of the Ministry as a Profession": Rev. Clarence Hall Wilson, D.D.

Annual Meetings: The Congregational Home Missionary Society, The Congregational Church Building Society, The Congregational Sunday School Extension Society

11.30 A. M. Roll Call.
Minutes of previous Meeting.
Report of the Board of Directors.
Report of the Treasurer.
Election of Officers.
Election of Corporate Members.
Other Business.

Afternoon Session—Extension Boards

2.00 P. M. Music: Welsh Singers.

Glimpses of the Departments:

1. Negro Work in the North: Rev. William N. DeBerry.
2. City Work: Dr. D. Witherspoon Dodge.
3. Rural Work: Dr. Malcolm Boyd Dana.
4. Foreign-Speaking Work: Mrs. Jennie F. Pratt.

"The Service of the Church Building Society": Rev. Arthur J. Folsom.
Music: Welsh Singers.

Reports by Student Summer Workers for The Congregational Sunday School Extension Society:

"A Summer in the Cheyenne Valley": Mr. Austin S. Phillips of Harvard University.
"Pioneering with Mugala": Miss Helen Wilcox.
For The Congregational Home Missionary Society: Mr. N. C. Wallin.

From the Great West:

"Gila Monsters and Other Monsters": Rev. R. R. Shoemaker.
"The Mormon Situation": Rev. Claton S. Rice.
"The Flaming Frontier": Rev. Frank E. Henry.

Evening Session—Extension Boards

8.00 P. M. Devotional Service.
Music: Welsh Singers.
"Women in Home Missions": Mrs. John J. Pearsall.
Music: Welsh Singers.
"Triumphs of an Imperial Vision": Dr. J. Percival Huget, President of the Church Extension Boards.

WEDNESDAY, OCTOBER 28

9.00 A. M. Council Business.

9.30 A. M. Devotions: Rev. Ashley D. Leavitt, D.D.

10.00 A. M. Report of the Commission on Evangelism.
Discussion.
Report of the Delegates to the Federal Council.
The American Bible Society.
"The Boy Scout Program as Applied to Protestant Churches": Ray O. Wyland.
Discussion.
Business.

Afternoon Session

United Program Missionary Boards
Rev. Chester B. Emerson, D.D., Presiding

General Theme: "Partnership in a World Enterprise."

2.00 P. M. Fisk Jubilee Singers.
Devotions.
2.15 P. M. "The United Program": Rev. Chester B. Emerson, D.D.
2.35 P. M. "The Larger Evangelism": Rev. Russell H. Stafford, D.D.
3.05 P. M. Fisk Jubilee Singers.
3.10 P. M. "Christian Education": Rev. Herbert K. Booth, D.D.
3.40 P. M. "Creating Brotherhood": Rev. Albert W. Palmer, D.D.
4.10 P. M. Fisk Jubilee Singers.
4.20 P. M. Pageant Drama (Illustrating the Partnership in the World Enterprise).

Evening

8.00 P. M. Popular Musical.

Young People's Week-End

Friday, Saturday and Sunday, October 24, 25 and 26

(Complete details will be furnished all Delegates)

October 24 and 25, Morning and Afternoon Sessions

Friday and Saturday will be devoted to sightseeing trips about Washington, with addresses at the several places visited. Among the places to be visited are: The Capitol, Congressional Library, National Cathedral, Lincoln Memorial, Washington Monument, Bureau of Printing and Engraving, National Research Council Building, Arlington, Mount Vernon, Hall of Science and the White House.

Among the distinguished men who have consented to address the young people are: Professor Edwin Emery Slosson, General John A. LeJeune, Dr. Rockwell Harmon Potter, Bishop William G. McDowell, D.D., Attorney General John G. Sargent, Dr. Oscar E. Maurer, Bishop James E. Freeman, D.D., or Dean Anson Stokes of the National Cathedral, and it is expected that Secretary Curtis D. Wilbur of the Navy will speak.

The delegates will call upon President and Mrs. Coolidge and it is expected that a photograph will be made of the party on the White House grounds.

Evening Sessions

Since the young people's delegation will be associate members of the National Council they will be admitted to the sessions on Friday and Saturday evenings and Sunday afternoon.

Sunday Services for Young People

On Sunday, October 26, the young people's delegations from many parts of the nation will attend a special service in the Metropolitan Theatre, and on Sunday evening will be the guests of the young people of Washington at a great interdenominational meeting.

Sectional Meeting Number 1

MONDAY, OCTOBER 26

Conference on the Central Functions of the Church

Auditorium Assembly Room, Mezzanine Floor

8.30 A. M.—12.00 M.

1. Worship.
2. Preaching.
3. Enlisting followers of Christ.

Leaders of Discussion to be announced.

Sectional Meeting Number 2

MONDAY, OCTOBER 26

Round-Table on Educational Institutions and the Foundation for Education

Young Men's Christian Association

President Thomas W. Nadal, Presiding

8.30 A. M.—12.00 M.

1. The relation of our institutions to state aided institutions.
2. Athletic policy and program for institutions of our class.
3. Problem of religious education in our institutions.
4. What more can be done by our institutions in encouraging young men to enter the Christian ministry.
5. Consideration of a system of exchange professorships among institutions of our group.
6. Shall students of the future pay through increased tuition a larger share of the cost of their education, or shall we continue to build up big endowments for this purpose?
7. Relation of the Church to institutions at home and abroad.
8. Progress of the move toward joint support of institutions.
9. Place for the Foundation for Education in proposed merger of societies.
10. A nation-wide campaign for general institutional support. When should it begin?

Sectional Meeting Number 3

MONDAY, OCTOBER 26

Religious Education Institute

First Congregational Church

8.30 A. M.—12.00 M.

(Program to be announced)

Sectional Meeting Number 4

MONDAY, OCTOBER 26

Conference of Workers Among Colored People

Room 6, Auditorium

8.30 A. M.—12.00 M.

General Theme: "Inter-racial Co-operation Through the Churches"
In charge of Rev. Harold M. Kingsley.

Discussion by:

Dr. George E. Haynes
Prof. Isaac Fisher
And others.

Sectional Meeting Number 5

MONDAY, OCTOBER 26

Social Service Institute

Earle Theatre

8.30 A. M.—12.00 M.

Auspices of the Social Service Commission

Theme: "Socializing Our World"

1. Socializing Women's Work in the Churches.
2. Socializing the Pulpit.
3. Socializing Management.
4. Socializing Labor.
5. Socializing Missions.
6. Socializing Country Life.

Sectional Meeting Number 6

MONDAY, OCTOBER 26

Conference on Church Work in Cities

First Congregational Church

8.30 A. M.—12.00 M.

Rev. Luman H. Royce, D.D., Presiding

Devotional Service.

"The Why and How of City Extension Societies": Rev. George F. Kenngott.

"The Relation of Physical Equipment to Spiritual Efficiency": Rev. J. R. Nichols.

"City Evangelization": Rev. J. P. Miller.
"Keeping Up With the Cities": Rev. John L. Kilbon.
Discussion and Question Box, conducted by Director Royce.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

Tentative Outline of Program of Annual Meeting at The Mayflower, Washington, D. C., Monday-Tuesday, October 19-20, 1925

The President, Mrs. Charles R. Wilson, presiding

MONDAY EVENING, OCTOBER 19

7.00 P. M. Call to order.

Devotional Service—Mrs. O. E. Maurer.

Welcome—Mrs. Sidney R. Jacobs, Southern Vice-President, Middle Atlantic Conference.

Response—Mrs. Charles R. Wilson.

Reception of Women of Evangelical Churches.

Appointment of Committee on Resolutions.

Reports of Secretaries—
General—Mrs. J. J. Pearsall.
Middle District—Mrs. D. D. Olmstead.
Southeast District—Mrs. F. P. Ensminger.
Southeast District—Mrs. Alfred Lawless.

Music.

Reports of Vice-Presidents—
Eastern District—Mrs. C. E. Blake.
Middle District—Mrs. J. J. Kolmos.
Western District—Mrs. Harold S. Gilbert.
Inter-racial Committee—Mrs. Parker W. Fisher
Mrs. Henry Francis Smith.

Other Business and Recommendations.

Prayer—Mrs. Timothy Harrison.

Adjournment.

TUESDAY MORNING, OCTOBER 20

9.00 A. M. Call to order.
Incidental Announcements.

9.15 A. M. Devotional Service led by Mrs. Rex W. Dodge.

9.30 A. M. Introduction of State Presidents.

9.50 A. M. Reports of Treasurer, Finance Committee.
Action on Recommendations.
Report of Executive Committee on Merger.

10.50 A. M. My Reaction and Yours to the Missionary Program of the Church—The Point of View of a Young Business Woman—Miss Ruth H. Bennett, Washington, D. C.

10.50 A. M. Council of Women for Home Missions—Mrs. F. W. Wilcox, Vice-President-at-large.

11.30 A. M. Reports of Special Committees—
Schauffler Dormitory.
Alice Mather Walker Memorial—Mrs. H. M. Pflager.
Chautauqua Congregational House—Mrs. T. A. Dungan.

12.00 M. Report of Nominating Committee—Mrs. D. F. Bradley.
Election of Officers.
Report of Committee on Resolutions.
Prayer—Miss M. L. Woodberry.

12.30 P. M. Adjournment subject to call of Chairman during period of National Council.

CONSTITUTION AND BY-LAWS OF THE NATIONAL COUNCIL

The Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship:

Faith

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity

We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for council and co-operation in matters of common concern.

The Wider Fellowship

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

United in support of these principles, the Congregational Churches in National Council assembled agree in the adoption of the following Constitution:

Article I.—Name

The name of this body is the National Council of the Congregational Churches of the United States.

Article II.—Purpose

The purpose of the National Council is to foster and express the substantial unity of the Congregational churches in faith, polity, and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to co-operate with any corporation or body under control of or affiliated with the Congregational churches, or any of them; and to do and to promote the work of the Congregational churches of the United States in their national, international and interdenominational relations.

Article III.—Members

1. **Delegates.** (a) The churches in each District Association shall be represented by one delegate. Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches or major fraction thereof. The churches in each State Conference shall be

represented by one delegate. Each conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect one additional delegate for each additional ten thousand members or major fraction thereof. States having associations but no conference, or vice versa, shall be entitled to their full representation.

(b) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

(c) The Secretary and the Treasurer shall be members, ex officiis, of the Council.

(d) Any delegate who shall remove from the bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the Conference or Association may proceed to fill the unexpired term by election.

2. **Honorary Members.** Former moderators and assistant moderators of the Council, ministers serving the churches entertaining the Council, persons selected as preachers or to prepare papers, or to serve upon committees or commissions chosen by the Council, missionaries present who are in the service of the American Board of Commissioners for Foreign Missions and have been not less than seven years in that service, persons appointed by national missionary boards as corporate members, executive officials of such boards whose scope of responsibility is co-extensive with the nation, together with one delegate each from such theological seminaries and colleges as are recognized by the Council, may be enrolled as honorary members and shall be entitled to all privileges of members in the meeting of the Council except those of voting and initiation of business.

3. **Corresponding Members.** The Council shall not increase its own voting membership, but members of other denominations, present by invitation or representing their denominations, representatives of Congregational bodies in other lands, and other persons present who represent important interests, or have rendered distinguished services, may by vote, be made corresponding members, and entitled to the courtesy of the floor.

4. **Term of Membership.** The term of delegates shall be four years. Elections to fill vacancies shall be for the remainder of the unexpired term.

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council.

Article IV.—Meetings

1. **Stated Meetings.** The churches shall meet in National Council once in two years, the time and place of meeting to be announced at least six months previous to the meeting.

2. **Special Meetings.** The National Council shall convene in special meeting whenever any seven of the general state organizations so request.

3. **Quorum.** Delegates present from a majority of the states entitled to representation in the Council shall constitute a quorum.

Article V.—By-Laws

The Council may make and alter By-Laws at any stated meeting by a two-thirds vote of members present and voting; provided, that no new By-Laws shall be enacted and no By-Laws altered or repealed on the day on which the change is proposed.

Article VI.—Amendments

This Constitution shall not be altered or amended, except at a stated meeting and by a two-thirds vote of those present and voting, notice thereof having been given at a previous stated meeting, or the proposed alteration having been requested by some general state organization of churches entitled to representation in the Council, and published with the notification of the meeting.

BY-LAWS

I.—The Call of a Meeting of the Council

1. The call for any meeting shall be issued by the Executive Committee and signed by their chairman and by the Secretary of the Council. It shall contain a list of topics proposed for consideration at the meeting. The Secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several district and state organizations of the churches entitled to representation in the Council.

2. The meetings shall ordinarily be held in the spring or early summer.

II.—The Formation of the Roll

Immediately after the call to order the Secretary shall collect the credentials of delegates present, and these persons shall be prima facie the voting membership for purposes of immediate organization. Contested delegations shall not delay the permanent organization, but shall be referred to the Committee on Credentials, all contested delegations refraining from voting until their contest is settled.

III.—The Moderator

1. At each stated meeting of the Council there shall be chosen from among the members of the Council a Moderator and an Associate Moderator, one of whom shall be a layman, and a First and a Second Assistant Moderator, one of whom shall be a layman who shall hold office for two years or until their successors are elected and qualified.

2. The Moderator immediately after his election shall take the chair, and after prayer shall at once proceed to complete the organization of the Council and to cause rules of order to be adopted.

3. The representative functions of the Moderator and of the Associate Moderator shall be that of visiting and addressing churches and associations upon their invitations and of representing the Council and the Congregational Churches in the wider relations of Christian fellowship so far as they may be able and disposed. It is understood that all their acts and utterances have only such authority as inheres in the reason of them.

4. The Moderator shall preside at the opening of the stated meeting of the Council following that at which he is elected, and may deliver an address on a subject of his own selection.

IV.—The Secretary

The Secretary shall keep the records and conduct the correspondence of the Council and of the Executive Committee. He shall edit the Year-Book and other publications, and shall send out notices of all meetings of the Council and of its Executive Committee. He shall aid the committees and commissions of the Council and shall be secretary of the Commission on Missions. He shall be available for advice and help in matters of polity and constructive organization, and render to the churches such services as shall be appropriate to his office. He may, like the Moderator, represent the Council and the churches in interdenominational relations. For his aid one or more assistants shall be chosen at each meeting of the Council to serve during such meeting.

V.—The Treasurer

The Treasurer shall receive and hold all income contributed or raised to meet the expenses of the Council, shall disburse the same on the orders of the Executive Committee, and shall give bond in such sum as the Executive Committee shall from time to time determine.

VI.—Term of Office

The terms of office of the Secretary, Treasurer, and of any other officers not otherwise provided for shall begin January 1, following the meeting at which they are chosen and continue for two years and until their successors are chosen.

VII.—Committees

At each meeting of the Council there shall be elected on nomination of the Nominating Committee a Committee on Credentials and a Business Committee for the next Council. These committees shall be so named as to secure representation from different parts of the country.

1. **The Committee on Credentials.** The Committee on Credentials shall prepare and report as early as practicable a roll of members. Of this committee the Secretary shall be a member.

2. **The Business Committee.** The Business Committee shall consist of not less than nine members. It shall prepare a docket for the use of the Council, and subject to its approval. All business to be proposed to the Council shall first be presented to this committee, but the Council may at its pleasure consider any item of business for which such provision has been refused by the committee.

The Chairman of the Business Committee of each Council and the Chairman-elect of the following Council shall be Corresponding Members of the Program Committee.

3. **The Nominating Committee.** The Nominating Committee shall consist of nine members, to be elected by the Council on the nomination of the Moderator, and shall serve from the close of one stated meeting till the close of the following stated meeting of the Council. Five members shall be so chosen for four years, and four for two years, and thereafter members shall be chosen for four years. This committee shall nominate to the Council all officers, committees, and commissions for which the Council does not otherwise provide. But the Council may, at its pleasure, choose committees, commissions, or officers by nomination from the floor or otherwise as it shall from time to time determine. Members of the Nominating Committee who have served for a full term shall not be eligible for re-election until after an interval of two years.

4. **The Executive Committee.** The Executive Committee shall consist of the Moderator, the Secretary, and twelve other persons, and shall be so chosen that the terms of the elected members shall ultimately be six years, the terms of four members expiring at each stated meeting of the Council. Due notice having been given all members five shall constitute a quorum, or four providing the Moderator and Secretary are both present. No person shall be eligible for successive reappointment on this committee.

5. **Other Committees.** (1) Other committees may be appointed from time to time, and in such manner as the Council shall determine, to make report during the meeting at which they are appointed.

(2) On such committees any member of the Council, voting or honorary, is eligible for service.

(3) All such committees terminate their existence with the meeting at which they are appointed.

(4) No question or report will be referred to a committee except by vote of the Council.

(5) Committees shall consist of five persons unless otherwise stated, at least two of whom shall be laymen.

(6) Unless otherwise ordered, the first named member of a committee shall be chairman.

VIII.—The Executive Committee

1. The Executive Committee shall transact such business as the Council shall from time to time direct, and in the intervals between meetings of the Council shall represent the Council in all matters not belonging to the corporation and not otherwise provided for. They shall have authority to contract for all necessary expenditures and to appoint one or more of their number who shall approve and sign all bills for payment; shall consult the interests of the Council and act for it in intervals between meetings in all matters of business and finance, subject to the approval of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization.

2. They may fill any vacancy occurring in their own number or in any commission, committee, or office in the intervals of meeting, the persons so appointed to serve until the next meeting of the Council.

3. They shall appoint any committee or commission ordered by the Council, but not otherwise appointed; and committees or commissions so appointed shall be entered in the minutes as by action of the Council.

4. They shall select the place, and shall specify in the call, the place and precise time at which each meeting of the Council shall begin.

5. They shall provide a suitable form of voucher for the expenditures of the Council, and shall secure a proper auditing of its accounts.

6. They shall prepare a definite program for the Council, choosing a preacher and selecting topics for discussion and persons to prepare and present papers thereon.

7. They shall assign a distinct time, not to be changed except by special vote of the Council, for

(a) The papers appointed to be read before the Council.

(b) The commissions appointed by one Council to report at the next, which may present the topics referred to them for discussion or action.

(c) The benevolent societies and theological seminaries.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

IX.—Commissions

1. Special committees appointed to act ad interim, other than the Executive Committee and Nominating Committee, shall be designated as commissions.

2. Commissions are expected to report at the next meeting following their appointment, and no commission other than the Commission on Missions and those designated by the Council as permanent Commissions shall continue beyond the next stated meeting of the Council except by special vote of the Council.

3. No commission shall incur expense except as authorized by the Council, or its Executive Committee.

4. Any member in good standing of a Congregational church is eligible for services on any commission or ad interim committee.

5. Commissions shall choose their own chairman, but the first named member shall call the first meeting and act as temporary chairman during the organization of the commission.

6. At least one-third of the members of every continued commission shall be persons who have not been members of it for the preceding term, and at least one-third of the members of every commission shall be laymen.

7. There shall be in each biennium at least one meeting of Chairmen of Commissions with the Executive Committee of the National Council, at which time reports of progress from each Commission shall be made to the Executive Committee and plans pursued under its general direction, except when the powers of the Commissions are already defined by the Council.

X.—Congregational National Societies

With the consent of our National Missionary Societies, whose approval is a necessary preliminary, the following shall define the relation of these societies to the National Council:

The foreign missionary work of the Congregational churches of the United States shall be carried on under the auspices of the American Board of Commissioners for Foreign Missions and the co-operating Woman's Boards of Missions; and the home missionary work of these churches, for the present under the auspices of the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, and the Congregational Sunday-School and Publishing Society, hereinafter called the Home Societies, and the Woman's Home Missionary Federation.

1. **The American Board of Commissioners for Foreign Missions.** This Board and the co-operating Woman's Boards shall be the agency of the Congregational churches for the extension of Christ's kingdom abroad.

a. **Membership.** The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (a) One class shall be composed of the members of the National Council, who shall be deemed nominated as corporate members of the American Board by their election and certification as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their terms as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (b) There may also be chosen by the American Board two hundred and twenty-five corporate members-at-large, at least one-third of whom shall be women. The said two hundred and twenty-five corporate members-at-large shall be chosen in three equal sections, and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting in connection with the meeting of the National Council. No new voting members, other than herein provided, shall be created.

b. **Officers and Committees.** The officers and committees of the American Board shall be such as the Board itself may from time to time determine.

c. **Meetings.** Regular meetings of the American Board shall be held annually. That falling in the same year in which the National Council holds its meetings shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such time and place as the Board may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. **Reports.** It shall be the duty of the American Board to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

2. **The Home Societies.** These Societies, with the Woman's Home Missionary Federation, shall be the agencies of the Congregational churches for the extension of Christ's kingdom in the United States.

a. **Membership.** The voting membership of the several home societies shall consist, in addition to such existing life members and other members of the society in question as may be regarded as legally necessary, of two classes of persons.

(a) One class shall be composed of the members of the National Council so long as they remain members of said Council.

(b) There may also be chosen corporate members-at-large by the said societies, in the following numbers, viz.: by the Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, thirty; by the Congregational Education Society, eighteen; by the Congregational Publishing Society, eighteen; and The Congregational Sunday School Extension Society, eighteen. The said corporate members-at-large shall be chosen by each of the said societies in three equal sections and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting held in connection with the meeting of the National Council. In this selection one-fifth of the said corporate members-at-large may be chosen from the organization for the support of Congregational activities affiliated in the Woman's Home Missionary Federation. No new voting members, other than herein provided, shall be created by any society.

b. **Officers and Committees.** The officers and committees of the several home societies shall be such as the societies themselves may from time to time determine.

c. **Meetings.** Regular meetings of the Home Societies shall be held annually. Those falling in the same year in which the National Council holds its meetings shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such times and places as the societies themselves may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. **Reports.** It shall be the duty of each of the Home Societies to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

XI.—The Commission on Missions

1. On nomination of the Standing Committee on Nominations, the National Council shall elect sixteen persons; and shall elect one person on nomination of each of the following societies or groups of societies: The American Board of Commissioners for Foreign Missions, the whole body of Woman's Boards for Foreign Missions, Church Extension Boards (comprising the Congregational Home Missionary Society, the Congregational Church Building Society, and the Congregational Sunday School Extension Society), the Woman's Home Missionary Federation, the American Missionary Association, the Congregational Education Society and the Congregational Publishing Society jointly. The Congregational Foundation for Education, Board of Ministerial Relief and the Annuity Fund for Congregational Ministers, jointly, and the Executive Committee of the National Council; and shall elect one person on nomination of each State Conference recognized by the National Council as an administrative unit, also one person on nomination from each group of Conferences as follows:

Group 1. New Jersey, Pennsylvania, Maryland, Virginia and District of Columbia.
Group 2. North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee, Kentucky.
Group 3. The Colored State Organizations.
Group 4. Oklahoma, Texas, Arkansas, Louisiana.
Group 5. North Dakota, South Dakota, Montana.
Group 6. Colorado, Wyoming, Utah, New Mexico, Arizona.
Group 7. Idaho, Oregon.
Group 8. Hawaii.
Group 9. The German General Conference.
Group 10. The Scandinavian Conferences.

who, together with the Moderator and the Secretary of the National Council, and with the chief promotional secretary of each of the societies named above and of the Commissions on Evangelism, Social Service and Religious and Moral Education (the Secretaries of said Boards and Commissions being members ex officio and without vote), shall constitute a Commission on Missions. The Secretary of the National Council shall be the General Secretary of the Commission.

At least once each year the chief executive officer of each State Conference shall be invited to sit with the Commission and participate in its discussions without vote.

2. **Members.** The members of the Commission on Missions shall be divided as nearly as possible into two equal sections in such manner that the term of each section shall be ultimately four years and the term of one section shall expire at each biennial meeting of the Council. In these choices due consideration shall be given to convenience of meeting, as well as to the geographical representation of the churches. No member, except the Secretaries named in Section 1, whether nominated by the Standing Committee on Nominations of the National Council or by the Societies or Conferences, who has served on said Commission for two full successive terms of four years each, shall be eligible for re-election until after two years shall have passed.

Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employee of a missionary society, or State Conference, shall be eligible, except as indicated in Section 1. The Commission shall choose its own Chairman, and have power to fill any vacancy in its own number until the next stated meeting of the Council.

3. **Duties.** While the Commission on Missions shall not be charged with the details of the administration of the several missionary and educational organizations, it shall be its duty to consider the work of the organizations named above, to prevent duplication of activities, to effect all possible economies of administration, to correlate the work of the several organizations, together with their publicity and promotional activities, so as to secure the maximum of efficiency with the minimum of expenses. It shall have the right to examine the annual budgets of the several organizations and have access to their books and

records. It may freely give its advice to the said organizations regarding problems involved in their work, and it shall make recommendations to the several organizations when, in its judgment, their work can be made more efficient or economical. It shall make report of its actions to the National Council at each stated meeting of that body, and present to said Council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several organizations.

The Commission is authorized to establish such office and to employ such staff as may be necessary for the economical and efficient conduct of its work.

4. **Expenses.** The members of the Commission on Missions shall serve without salary. The necessary expenses of the Commission, including the expenses of its voting members, not otherwise provided for, shall be paid from the treasury of the Commission on Missions. All bills for payment shall be certified by the Chairman of the Commission or such other responsible officer as the Commission shall designate.

XII.—The Corporation for the National Council

1. The Corporation for the National Council shall consist, after the meeting of the Council in 1925, of fifteen persons, elected by the Council, and of the Moderator and Secretary Ex-Officio.

2. The terms for which corporate members are elected shall be six years, except that the Council, or its Executive Committee between Councils, may fill vacancies for the unexpired term.

Provided, however, that the Council of 1925 shall elect five members for two years, five members for four years, and five members for six years. In electing the six year members in 1925 and biennially thereafter at least two of the persons so elected shall be persons not then members of the Corporation.

3. The corporation shall have a treasurer. He shall administer his office as the by-laws of the corporation may provide.

4. The corporation shall receive and hold all property, real and personal, of the council, and all property, real and personal, which may be conveyed to it in trust, or otherwise, for the benefit of Congregational churches or of any Congregational church; and acting for the Council between the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity to the constitution, rules, and instructions of the Council.

5. The corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws, and rules of the Council.

6. The corporation shall make such reports to the Council as the Council may require.

XIII.—Devotional and Other Services

1. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer and closed with prayer or singing. The evening sessions shall ordinarily be given to meetings of a specially religious rather than of a business character.

2. The Council will seek to promote in its sessions a distinctly spiritual uplift, and to this end will arrange programs for the presentation of messages for the general public attending such gatherings. But the first concern of the Council shall be the transaction of the business of the denomination so far as that shall be intrusted to it by the churches; and the Council will meet in separate or executive session during the delivery of addresses whenever the necessity of the business of the Council may appear to require it.

XIV.—Time Limitations

No person shall occupy more than half an hour in reading any paper or report, and no speaker upon any motion or resolution, or upon any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

In case of discussion approaching the time limit set for it, the Moderator may announce the limitation of speeches to less than ten minutes, subject to the approval of the Council.

XV.—The Printing of Reports

Such reports from commissions and statements from societies or theological seminaries as may be furnished to the Secretary seasonably in advance of the meeting may be printed at the discretion of the Executive Committee, and sent to the members elect, together with the program prepared. Not more than ten minutes shall be given to the presentation of any such report.

XVI.—The Publication of Statistics

The Council will continue to make an annual compilation of statistics of the churches, and a list of such ministers as are reported by the several state organizations. The Secretary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding.

XVII.—Fellowship with Other Bodies

The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of Christian faith in our own land, by delegates appointed by the Council or by the Executive Committee.

XVIII.—Temporary Substitution

A duly enrolled delegate may deputize any alternate duly appointed by the body appointing the delegate to act for him at any session of the Council by special designation applicable to the session in question.

XIX.—Election of Non-Residents

While removal from the bounds of the appointing body causes forfeiture of membership in the Council, this fact shall not be construed as forbidding the election of non-residents by an appointing body.

XX.—Filling Vacancies at Council Meeting

Each appointing body may, at its discretion, designate the method of filling vacancies in its delegation. Unless other method has been adopted, the Council will recognize such substitutes from Conference or Association as may be designated by the remaining delegates from such Conference or Association or (in the absence of such designation) by the total delegation from within the bounds of the state concerned, these substitutes to be certified to the Credentials Committee by certificate of a chairman chosen by such delegates.

Provided, however, that in case of the formal resignation of a Principal and his Alternate before the opening day of the Council, a regular delegate may be elected, by such method as each Conference or Association may adopt, to whom shall be given usual credentials and he shall be enrolled as other regular delegates.

No substitute shall be enrolled within twenty-four hours after the opening of any meeting of the Council, nor within forty-eight hours except upon assurance of an actual vacancy.

Distribution of mileage shall be made among the delegates on the basis of a full delegation from each state provided that no delegate shall receive more than one delegate's share. Substitutes from within the state shall be entitled to share in the pro-rata mileage when requested by the state delegation.

XXI.—Term of Substitutes

Persons designated to fill vacancies under By-Laws 20 shall continue in office only for the meeting of the Council for which the designation is made.

XXII.—Alternates

Any alternate, specifically designated by an appointing body, who may be present and seated at any Council meeting in the absence of his principal, becomes the regular delegate of that body, displacing the principal first appointed.

XXIII.—Printed Ballots

Nominations for the Executive Committee of the Council, the Boards of Directors of the several societies and all elective officers shall be presented on printed ballots providing space for other nominations to be distributed to and cast by the members voting. A motion to instruct the casting of a single vote for any nominee shall be in order only upon the setting aside of this rule. Pending the declaration of the result of a ballot the order of the day may proceed.

CHARTER AND BY-LAWS OF THE CORPORATION FOR THE NATIONAL COUNCIL WITH REGULATIONS OF THE COUNCIL AFFECTING SAME

CHARTER

(Incorporated in the State of Connecticut 1909)

Resolved by this Assembly: Section 1. That Charles A. Hopkins, Thomas C. McMillan, Charles L. Kloss, Dan F. Bradley, Charles L. Noyes, Francis L. Hayes, William H. Day, Charles W. Osgood, Alexander Lewis, Asher Anderson, Joel S. Ives, and such persons as may be associated with them, and their successors, are hereby constituted a body politic and corporate, by the name of The Corporation for the National Council of the Congregational Churches of the United States.

SECTION 2. The object of said Corporation is to do and promote charitable and Christian work for the advancement of the general interests and purposes of the Congregational churches of this country, and to receive, hold and administer, in trust or otherwise, funds and property for the use of said National Council, or of churches of the Congregational order; and all in accordance with resolutions and declarations made from time to time by the National Council of the Congregational Churches of the United States, or by any body which may succeed to the functions of said Council; and said Corporation may co-operate with any other corporation or body which is under the charge and control of churches of the Congregational order in the United States, or churches at the time affiliated with said order.

Section 3. Said Corporation may acquire by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purposes of its creation and may make any contracts for promoting its objects and purposes not inconsistent with law.

Section 4. Said Council, or its successors as aforesaid, may, from time to time, make and alter rules, orders, and regulations for the government of said Corporation, and said Corporation shall at all times be subject to its direction and control; and said National Council or such successor thereof may, from time to time, determine who shall be members of said Corporation, provide for filling vacancies in their number, and appoint and remove members thereof. Said Corporation may hold its meetings, from time to time, in any part of the United States, agreeably to such rules and regulations.

Section 5. The persons named in the first section of this resolution shall be the corporators under this charter until said National Council, or any body succeeding to its functions, shall otherwise order, and between the meetings of said Council, or its successor, they or their successors may fill any vacancies occurring in their own number unless or until said Council, or such successor, shall otherwise order.

Section 6. This resolution shall not be operative unless the same shall be approved by said National Council at a regular meeting thereof, due notice of which acceptance shall be filed with the Secretary of State.

(Approved, April 21, 1909.)

(Approved by the National Council, October 15, 1910.)

From the By-Laws of National Council

XII. The Corporation for the National Council

1. The Corporation for the National Council shall consist, after the meeting of the Council in 1925, of fifteen persons, elected by the Council, and of the Moderator and Secretary ex-officiis.

2. The terms for which corporate members are elected shall be six years, except that the Council, or its Executive Committee between Councils, may fill vacancies for the unexpired term.

Provided, however, that the Council of 1925 shall elect five members for two year, five members for four years, and five members for six years. In electing the six-year members in 1925 and biennially thereafter at least two of the persons so elected shall be persons not then members of the Corporation.

3. The Corporation shall have a Treasurer. He shall administer his office as the By-Laws of the Corporation may provide.

4. The Corporation shall receive and hold all property, real and personal, which may be conveyed to it in trust, or otherwise, for the benefit of Congregational churches or of any Congregational church; and acting for the Council between the meeting of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity to the constitution, rules and instructions of the Council.

5. The Corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws and rules of the Council.

6. The Corporation shall make such reports to the Council as the Council may require.

The By-Laws of the Corporation

1. The annual meeting of the Corporation shall be held in the City of New York at such place and time within the month of February as the Secretary may designate.

Special meetings shall be called by the Secretary on the direction of the President of the Corporation at such time and place as the President may designate.

Special meetings shall also be called by the Secretary on the written request of any two members of the Corporation.

Notice of all meetings shall be sent at least ten days in advance to all members of the Corporation.

2. Five members shall constitute a quorum at meetings of the Corporation, or four members in case one of them is the President of the Corporation, and another the Secretary of the National Council of Congregational Churches in the United States.

3. The Moderator of the National Council shall be ex-officio President of the Corporation.

At each Annual Meeting the Corporation shall choose a First and Second Vice-President, a Secretary and a Treasurer of said Corporation and may choose any other officers or agents whom they deem proper.

The term of office of the elected officers shall be for one year and until their respective successors may be chosen.

4. The duties of the President shall be such as usually pertain to that office. In the absence of the President, or his inability to serve, such duties shall be performed by the First or Second Vice-President in their order.

5. An Executive Committee of three of the members of the Corporation shall be elected at each annual meeting who shall hold office until the next annual meeting and until their successors are chosen. Said Committee shall

represent the Corporation in such matters as the Corporation may especially entrust to it, and in general act for the Corporation in its ordinary business.

6. The Finance Committee shall consist of the Treasurer and four members of the Corporation chosen by vote of the Corporation to serve during the pleasure of the Corporation. The Finance Committee shall have full and exclusive power to invest and reinvest the trust funds of the Corporation, including the amounts contributed to the Pilgrim Memorial Fund, and to select investments and reinvestments of the said funds and to change the investments of such funds; it shall also have the full and exclusive right to select the banks or trust companies, whether in the State of New York or elsewhere, which are to be the depositories of the funds of the Corporation, including the funds of the Pilgrim Memorial Fund, and to place in the custody or keeping of such trust company, whether in the State of New York or elsewhere, the securities and investments representing the trust funds of the Corporation.

7. The Treasurer shall give and renew from time to time a bond or bonds with surety and in amount satisfactory to the Finance Committee, which shall be kept by the Secretary in his custody. The Treasurer shall receive and pay out all moneys of the Corporation and render an annual account, to be filed with the Secretary on or before January 1st, of his doings during the preceding calendar year.

8. The Executive Committee shall annually appoint one or more auditors to audit the Treasurer's accounts.

9. The seal of the Corporation shall be a circle inscribed "Corporation for the National Council of the Congregational Churches of the United States. Chartered 1909."

10. Conditional Gift contracts for annuities may be granted by the Corporation for the benefit of the *Pilgrim Memorial Fund on the following principles:

(a) Payments of such an annuity cannot exceed the amount of the income earned by the gift after the gift is received, and the amount of the principal of the fund.

(b) It can be granted for not over two lives.

(c) The term of the annuity cannot exceed the lives of the beneficiary or beneficiaries.

(d) The President and Treasurer can execute contracts for such gifts under the terms herein presented.

(e) Conditional Gift contracts may be granted by the Corporation for money or property given to the Corporation, but not given specially for the Pilgrim Memorial Fund on terms which to the President and Treasurer seem likely to enure quite certainly to its substantial benefit.

11. These By-Laws may be amended at any meeting of the Corporation by vote of four-fifths of the members present, notice of the proposed amendment having been given in the call of the meeting.

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*NOTE.—At the 1923 meeting of the National Council the Annuity Fund for Congregational Ministers was made the collecting agent for the Pilgrim Memorial Fund. Conditional Gift contracts are now executed by the Annuity Fund for Congregational Ministers under usual terms and on maturity the principal is added to the Pilgrim Memorial Fund.

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